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THE INDIANS.

A PLEA FOR THE SHERIDAN POLICY.

EARLVILLE, La Salle Co., Ill., March 3d, 1870.

To the Editor of the Standard:

PERMIT me again to be heard on the Indian question. As an offset, and answer to what seems to me spurious philanthropy and sickly sentimentality, of which the "Quaker Commisioners" are the official exponents and to which you have given so large a space in THE STANDARD during the last few months. I desire to lay before your readers a few facts and opinions which have been furnished by men practically acquainted with the Indian question in all its phases, and who know whereof they speak. First I will introduce Gen. Phil. Sheridan. In his report to Gen. Sherman, dated Nov. 1st, 1869, he says:

"In my annual report of last year, and in a special report made previously, I gave details of the murderous outbreak and massacre of defenceless frontier citizens by that class of our people known as Indians. These reports also covered the operations of the troops up to the 15th of October, embracing many combats, in which the number of Indians killed was ninety-two, number of wounded unknown; the number of soldiers killed, six; wounded, ten; number of citizens—men, women, and children—murdered by the Indians, seventy-nine, and nine wounded.

"The Indians, commencing about the 10th of August, had distributed themselves in small parties along the western line of the settlements in Kansas, and the eastern line of settlements in Colorado, and the lines of travel up the Smoky Hill River to Denver, and on the Arkansas river and Santa Fe roads—driving in the settlers, stopping all commercial traffic, murdering many defenceless persons in the most brutal manner, and escaping from the troops sent against them, by travelling at night, or by the swiftness of their hardy grass-fed ponies. This kind of work they expected to keep up until the approach of winter, when the inclemency of the weather would give them ample security, and they could live on their plunder, glory in the scalps taken, and the debasement of the poor unfortunate women whom they held as prisoners.

"The experience of many years of this character of Indian depredations, with security to themselves and families in the winter, had made them very confident and bold; especially was this true *of the previous summer and winter; so boldly had this system of murder and robbery been carried on, that not less than eight hundred people had been murdered since June, 1862—men, women and children.*"

Speaking of the massacre in Kansas last summer Gen. Sheridan says:

"There was no provocation on the part of the whites or of the government to justify the Indians in commencing hostilities, except an allegation that the agent would not deliver guns and ammunition to the tribe; and it is time that the Indians should know that any act of the government or people will not justify murder, rape, and pillage.

"But, although Black Kettle's band were the leaders, all the other tribes participated more or less, until there was not a tribe south of the Platte which did not have representatives in the war, as well as large numbers of the Sioux, who came down from the Upper Mississippi.

"We found, in Black Kettle's village, photographs and daguerreotypes, clothing, and bedding from the houses of the persons massacred on the Solomon and Saline; the mail which I had sent by the expressmen, Nat Marshall, and Bill Davis, from Bluff Creek to Fort Dodge, who were murdered and mutilated, was likewise found; also, a large blank-book, with Indian illustrations of the different fights which Black Kettle's band had been engaged in, especially about Fort Wallace and on the line of the Denver stages—showing when the fight had been with the colored troops—when with white; also, when trains had been captured, and women killed in wagons. Still, a hue and cry was raised, through the influence of the Indian ring, in which some good and pious ecclesiastics took part, and became the aiders and abettors of savages who murdered, without mercy, men, women, and children; in all cases ravishing the women—sometimes as often as forty and fifty times in succession, and, while insensible from exhaustion and brutality, forced sticks up their persons; and in one instance, the fortieth or fiftieth savage drew his sabre, and used it on the person of the woman, in the same manner. *I do not know exactly how far these humanitarians should be excused on account of their ignorance; but surely it is the only excuse that gives a shadow of justification for aiding and abetting such horrid crimes.*"

The General closes his report as follows:

"*The Indians have run riot along the lines of our Western settlements and the emigrant and commercial lines of travel for many years—murdering and plundering without any adequate punishment*, and the government has heretofore sought to give protection to some of its best interests by making presents to these savages; or, in other words, while it found it necessary to enact the most stringent laws for the government of civilized whites, it was attempting to govern a wild, brutal, and savage people, without any laws at all, or the infliction of any punishment for the most heinous crimes. This system was not a success. If a white man commits murder or robs, we hang him or send him to the Penitentiary; if an Indian does the same, we have been in the habit of giving him more blankets.

"The Indian is a lazy, idle vagabond; he never labors, and has no profession except that of arms, to which he is raised from a child; a scalp is constantly dangled before his eyes, and the highest honor he can aspire to is, to possess one taken by himself. It is not to be wondered at, therefore, if he aims for this honor when he grows up, especially if there is no punishment to follow the barbarous act.

"The government has always been very liberal to Indians, especially whenever they have settled on reservations; the lands allotted to them have been of the very best character, making them perhaps by far the richest communities in the country.

The system of supplying the wild bands, under the present Indian management, is working well—the Indian gets all that the government intends him to have; he cannot now plead bad faith, and if he does not now give up his cruel and destructive habits, I see no other way to save the lives *and property of our people, than to punish him until peace becomes a desirable object.*"

I think it will be conceded that Gen. Sheridan's opinion, or statement of facts is quite as reliable as Vincent Colyer's who had the honor of making a flying trip to Alaska in the heat of summer at Government expense, and of making a hasty report of what he could have only guessed, but could not have known.

The report of Mr. Parker, Commissioner of Indian Affairs, himself a Quaker, I believe, which was published in THE STANDARD, February 19th, 1870, entirely agrees with Gen. Sheridan that for such hostile and savage tribes as the Apaches of New Mexico and Arizona, the Comanches of Colorado and the Piegans of Montana, a prompt and vigorous application of powder and lead, such as recently administered by Col. Baker to the Piegans, is the best and only remedy for such Indian atrocities as Gen. Sheridan describes and of which the pioneers are in constant peril.

Nobody doubts that Quakerism, in the shape of temperance, schools, plows and practical farming, is a very good thing indeed, for subdued, tamed and semi-civilized tribes of Kansas, Nebraska, Minnesota and Wisconsin. That Mr. Lo in these localities needs and will to some extent appreciate good, honest, wise and responsible guardianship. And all Western men of the pioneer and practical sort, fully believe in Quaker missionaries of the real, genuine, working, benevolent stripe, following in the wake of Col. Baker and Gen. Sheridan. But that the missionaries can go first, or that the latter can be dispensed with, is an opinion entertained only by those utterly ignorant of the situation, and utterly incapable of intelligently opening their mouths on the Indian question.

Indians can, and will, never learn civilization while practicing with impunity raping, robbing and scalping the pioneer settlers, and they will never stop doing these things until compelled by a superior military force. The philanthropy that weeps over the victims of Col. Baker, but has no tears to shed over ten times the number of murdered and tortured pioneers, is a spurious philanthropy, and most mischievous and wicked. I beg you to allow your readers to listen to what the pioneers say for themselves on this point:

From the Bozeman City Pick and Plow, Feb. 10.

A mass meeting of citizens of this county, representing almost every section, assembled at Bozeman, on the evening of the 9th inst., to consider and express their views on Indian affairs. E. S. Clark, Esq., was called to the chair, and H. F. Williams elected Secretary. A committee on resolutions was appointed, who reported the following preamble and resolutions, which were unanimously adopted:

"We, the citizens of Gallatin Valley, in convention assembled, knowing, by the painful experiences of the past six years of its settlement, the dangers that surround us from our implacable and treacherous Indian foes; pleased and satisfied with the late signal victory of Col. Baker, of the Second United States Cavalry, and his gallant command, over the most vicious and fiendish band of our enemies, resulting, as we trust, in their permanent intimidation; and believing that our Eastern fellow-citizens do not fully appreciate our exposed situation, nor that that situation renders extreme measures imperative, do therefore

"*Resolve*, 1. That the Indian of poetry and romance is not the Indian of fact: the former is said to be noble, magnanimous, faithful, and brave; the latter we know to be possessed of every attribute of beastly depravity and ferocity.

"2. That the mountain Indian can never understand the amenities of civilized life—he puts no faith in treaties, and makes his pledges and promises with intent to disregard them when interest or caprice shall dictate. The hospitality and kindness of the white settler he imputes to cowardice, and the largesses and annuities of the white man's government are received with the belief that that government fears him.

"3. That *force* is the only argument that will effectually persuade him to peace and friendship as the now peaceful conduct of the Bannocks, Snakes, and Utes sufficiently attests.

"4. That useless are our fruitful fields, our growing herds, and our teeming mines if our toils and their rewards are not protected by a strong military arm.

"5. That the Eastern and Northern frontier settlements of Montana Territory are not sufficiently guarded, are in great danger, and that the permanent military force of the Territory should be immediately increased.

"6. That our thanks are due, and are hereby gratefully tendered, to Col. Baker and his men, for their toilsome march in an inclement season to chastise our savage robber foes, and for the deserved though terrible punishment inflicted upon them."

Before closing permit me to again inquire why it is that Mr. Vincent Colyer and his associates who have been constituted the protectors and guardians of the Indians, against white plunderers, make no protest against the numerous treaty schemes which are being pressed through the Senate, to plunder the lands belonging to various tribes in Kansas, Nebraska and Minnesota? The stealings of Indian agents heretofore, of blankets and beads, have been the most trifling petty larceny compared to the gigantic swindling going on now under the very eyes of the Quaker Commissioners. Why are they dumb? I referred in a previous letter to Mr. Jas. F. Joy's magnificent steal in Kansas which is likely to be consummated. Where is Mr. Colyer? A treaty is now pending in the Senate, (such matters are considered only in secret (?) sessions), by which the Ottoe Indians of Nebraska are to be robbed of 200,000 acres of land. This is a gigantic steal—first from the Indians who are to get only fifteen cents per acre, second from actual settlers for whom if the Indian title is to be extinguished (?) it should be held for preëmption and sale at government rates, but who will have to pay for it from five to twenty dollars per acre. What is Mr. Colyer doing to protect these Indians? Have the railroad companies "seen" the Quaker Commissioners that they are silent?

A. J. GROVER.

THE INDIAN MASSACRE.

SHERIDAN'S REPORTS, AND A LETTER FROM MR. COLYER.

FROM despatches just made public it appears that on the 1st of October last Gen. Sheridan wrote to the War Office:

"We have had so few troops in Montana, on account of expiration of enlistments, as to be unable to do much against these Indian mauraders, but the regiments are now filling up, and I think it would be the best plan to let me find out exactly where these Indians are going to spend the winter, and about the time of a good heavy snow I will send out a party and strike them. About the 15th of January they will be very helpless, and if where they live is not too far from Fort Shaw or Fort Ellis, we might be able to give them a good, hard blow, which will make peace a desirable object, instead of simply keeping the troops on the defensive. While not stopping the marauders we must occasionally strike them where it hurts, and if the General-in-chief thinks well of this I will try and steal a small force on these tribes from Fort Shaw or Fort Ellis during the winter. They number about 1,500, men, women and children, all told."

Adjutant-Gen. Townsend replied:

"Referring to your communication of the 21st ult., relative to depredations of the Piegan Indians in Montana, I have to inform you that your proposed action, as stated therein, for the punishment of these marauders, has been approved by the General of the army."

The result of the expedition against the Indians is thus officially stated in a communication to Gen. Sully, dated Helena, Montana, February 3:

"Of the 173 killed 33 were men. Of these, 15 only were such as are called by them young, or fighting men. These were between the ages of 12 and 37; the remaining 18 were between the ages of 37 and 70; eight of the latter between 60 and 70; 90 were women. The remaining 50 were children, none of them aged 12 years, and many of them in their mother's arms. Out of 219 Indians belonging to Red Horn's camp, only 46 survived. Among them are nine young men who escaped during the attack, and five were away hunting. The lives of 18 women and 19 children, none of them more than three years of age, and the majority of them much younger, some of whom were wounded, were spared by the soldiers. Red Horn himself was killed.

"At the time of the attack this camp was suffering severely with small-pox, having had it among them for two months, the average rate of deaths among them having been six daily. The remnant of the Piegan Indians, with the exception of one band, upon hearing of the annihilation of Red Horn's band, and fearing they might be called upon to share a similar fate, broke up their camp and fled. It is impossible as yet to arrive at a just conclusion as to the real feeling. The punishment they have received at the hands of the soldiers has certainly spread terror among them. Still it is hardly to be expected that they will be satisfied without the revenge that an Indian naturally craves."

Gen. Sully, in a letter dated August, 3, says:

"I intend to do all I can to arrest some of the citizens of Montana, who, about ten days ago, committed the cowardly murder of a harmless old man and a boy about fourteen years old at Fort Benton. They were Piegans, a part of the Blackfeet nation. These Indians were shot in broad daylight in the streets of the town. I think I can arrest the murderers, but doubt very much if I can convict them in any court. Nothing can be done to insure peace here until there is a military force strong enough to clear out the 'roughs' and whiskey-sellers in this country. But I will do all I can with the limited means in my power to prevent a war or any serious difficulties between the whites and Indians."

The following is the text of Gen. Sheridan's dispatch in relation to the attack upon the Piegan Indians:

[The substance of Gen. Sheridan's dispatch is quoted in another column in Mr. Grover's letter.]

Mr. Vincent Colyer has published the following reply to Gen. Sheridan:

"DEPARTMENT OF THE INTERIOR,
BOARD OF INDIAN COMMISSIONERS.

"*To the Hon. Felix R. Brunot, Chairman, Pittsburgh:*

"Sir: Gen. Sheridan strikes out at me almost as wildly he did at the poor Piegans, and with about as much justice. He says that in my extract from Lieut. Pease's report of the massacre, 'in order to do injustice to Col. Baker and to deceive a kind-hearted public, I suppressed the fact that Col. Baker took 100 women and children prisoners.' If the General thinks that it relieves the blackness of the picture any to say that in addition to the 90 women and 50 children sick with the small-pox, killed, there were 100 women and children also taken prisoners, I will add it now. Lieut. Pease, I notice upon a closer look, does not make it so bad as that. He says there were 18 women and 19 children (none over three years and the majority much younger), some of whom were wounded, taken prisoners.

"The General seems quite to forget that the same government which placed him in command of the military of the West appointed us to do our humane work among those Indians, and virtually makes it our duty to stand in front of these helpless outcasts, women and children, and to say to any one who may attack them: Cease your bloody work; these are not the guilty.

"Of the outrages against the poor settlers of the border, he says that I 'want it to go on.' No, General, you know you are not justified in any such an inference as this. Because I pull aside the curtain and let the American people see what you call a 'great victory over the Indians,' it don't follow that we do not want the men who perpetrated the horrid crimes you portray with so much zest justly punished. 'Strike,' if you must strike, the guilty, not the innocent. Faithfully yours,

VINCENT COLYER."

SHERIDAN AND THE INDIANS.

From the New York Evening Post.

WE must express our absolute horror at the cold-blooded massacre of women and children—ninety women and fifty young children—perpetrated by the United States soldiery in Montana recently, and of which Gen. Sheridan has just made a report. None of the atrocities committed by the Indians, as related by Gen. Sheridan, furnish any excuse for this indiscriminate carnage, this slaughter of the unarmed, the helpless and the innocent. There is nothing like it in the annals of our country, badly as we have always behaved towards the aborigines, and it is with infinite shame and sorrow that we record in our columns an event which will leave so dark a stain on our history. We had been told at the beginning of Gen. Grant's administration that a wiser and more humane policy was to be pursued towards the Indian tribes, and that they would be placed under the care of the Quakers, their constant friends from the time of William Penn. We believed this till the delusion was broken by this frightful and brutal massacre. If the government allows itself to be responsible for the act of Gen. Sherman, by whose order it was perpetrated, it will be responsible for innocent blood.

There are three ways of treating the Indians. One is to allow corrupt white men, under the name of Indian agents, to cheat and rob them; and other base white men to sell them gunpowder and bad whiskey. This process is then completed by the government giving the Indians guns as a part of their annual subsidy; whereupon the noble red man, full of whiskey, and knowing that he has been swindled, begins to shoot; the traders cry out "another Indian war;" the government sends troops; the white instigators of the disturbance get contracts for supplies and transportation; and everybody, except the unfortunate Indian, is happy.

This is the "traditional" Indian policy of the United States. Being soldiers, Gens. Sherman and Sheridan naturally and rightly abhor it. They have asked in vain to have the Indian Bureau, the greatest nest of corruption in the country, transferred to the War Department; they desire the Indians kept separate from the whites; and they think it necessary, in order thus to "corral" the Indians, to punish those of them severely who are guilty of hostile acts against the whites. Gen. Sherman no doubt thinks his plan practicable, and he is, at any rate, carrying it out with an inflexible purpose.

It is as a part of Sherman's plan of managing the Indians, we suppose, that Gen. Sheridan has lately hunted up their winter camps, and killed all he could catch—men, women and children. The killing seems cruel; but if they are to be killed at all, it is certainly wise to take them when they are gathered together and weakest. To do otherwise would be to expose our soldiers to needless risk, and to do the work of killing at a disadvantage. But after all the use of firearms in such a case is rude and cumbrous. If the Indians are to be killed—if that is determined—arsenic or strychnine would be more effective. Invite them to dinner, and you may cheaply put an end to a whole Indian camp, without the least risk.

There is a third way of dealing with the Indians, which has never been tried; but which the *Evening Post* has often urged, and will now once more present, as Sherman's method seems to us and to many other people neither effective nor humane. Let the government refuse any longer to recognize the tribal authority, but deal henceforth with Indians as it does with white men, negroes, Chinese and men of other races, as individuals. It is neither wise nor consonant with our general policy to recognize the existence of independent nations and sovereigns within our territory. It has never been done except in the case of the Indians.

So long as we deal with the chiefs as rulers, and the tribes as nations, so long we not only perpetuate and encourage wrong, but we actually make it impossible for an Indian, whatever his inclinations to become civilized, unless his whole tribe goes with him. What can he do? He has no rights, no existence, outside of his tribe. His annuity is paid to his chief, and by him re-paid, as he chooses, to the members of the tribe. An offence committed, by one of the tribe is a stigma upon all, honest and dishonest, who belong to it. If an individual Crow, or Blackfoot or Piegan were a saint, he could not live at peace, unless he were able to make all his fellow saints also.

Gen. Sherman wants to drive the Indians to separate reservations; we should say rather drive them into the most densely peopled States; destroy utterly their tribal organization; never under any pretext recognize the authority of a chief; compel the Indians to come into the settlements and States, and there deal with them precisely as you would with white men. That is the only solution we know of, for the Indian question. No other is possible; for even if it were possible to drive all the tribes on to a great reservation, how long would they remain there in peace? How long before they would bar the "progress of civilization," and be asked to "move on?"

It has been calculated that two hundred square miles of land are required for the support of an Indian family. That is to say, they feed on buffalo and other wild meat, and what a small family consumes and wastes of this kind of food cannot maintain itself on less than that area. Now, it is impossible to secure even a square mile to every Indian family; no reservation would stand ten years; and everybody knows that to crowd thousands of Indins together on a reservation is not the way to civilize them. It is only another slow and cumbrous way to exterminate them; but, as we remarked before, if they are to be exterminated, arsenic or strychnine is far cheaper and more certain than gunpowder or any other means.

"In Montana," said an excellent and humane gentlemen in our hearing once, "there are no good Indians but dead Indians." That sums up the result of our treatment of these poor savages. We corrupt them, destroy their hunting-grounds and thus starve them, and then we shoot them. That is not worthy of our reputation as a great nation; it is not a policy which we can uphold before either man or God. Make them citizens, compel them, not further into the wilderness, but into the settled parts of the country; break up ruthlessly their tribal organization, a bond which has no power at all, except what we give it by recognizing it; put them where they will be compelled to labor, and where they will see everybody around them at work; and they too will labor and presently be swallowed up in the general community.

GENERAL HARNEY AND THE INDIANS.

LETTER FROM COL. S. F. TAPPAN.

WE find the following letter from Col. S. F. Tappan of the Indian Commission in the *Globe* report of the House proceedings, on the 2d inst. The Indian appropriation bill was under consideration.

Mr. BUTLER, of Massachusetts. I move to amend the amendment by striking out the last word. I heard with some pain a statement in this House the other day attributing to Gen. Harney a desire and purpose to murder the women and children of the Indians. It does him great injustice, and I desire to have read a letter from a member of the Indian commission which will set that question at rest forever.

The Clerk read as follows:

WASHINGTON, D. C., February 28, 1870.

Dear Sir:—During the debate to-day on the Indian appropriation bill, Gen. William S. Harney, United States Army, was referred to as having, immediately after his fight with the Sioux Indians at Ash Hollow, expressed a sentiment justifying the assassination of women and children in our conflicts with Indians. The statement does a gross injustice to Gen. Harney, and has no foundation in fact.

During the years 1867 and 1868, I was associated as a member of the Indian peace commission with the veteran General Harney of our Army, and heard him on several occasion express with indignation and scorn his condemnation of such an infamous and cowardly practice.

Speaking of his fight at Ash Hollow, he said the Sioux challenged him to a battle, which he accepted, and soon had the advantage, having succeeded in surrounding them, shutting them up in a deep ravine. Word was brought to him that one of his subordinate officers had fired upon and murdered some Indian women and children, whom the Indians had left at a distance, not dreaming they would be molested by our troops. This enraged the General very much, and he immediately withdrew his command from the ravine and allowed the surviving Indians to escape unharmed. He caused the arrest and preferred charges against his subordinate, and shortly after, with a small escort, proceeded to the Sioux camp and made a treaty with them.

When we met these same Indians they confirmed the above statement, admitted that the General could have killed them all, and thanked him for permitting them to escape.

Gen. Harney has had fifty years' experience with the Indians, being actively engaged in the Seminole, Black Hawk, and Sioux wars. He frequently declared that he never knew an Indian to violate his plighted faith and the rites of hospitality. He considered them as brave as any people in the world. The only ground for considering them cowards is their guerrilla warfare which they are compelled to adopt. They would be fools to rely upon any other system.

Col. Kit Carson testified before a member of the Indian peace commission that for forty years he had been among the mountain and plains Indians, and his evidence as to their faith corresponds with that of Gen. Harney. My own experience among them, though limited to a few years, confirms the truth of the above.

If any one is disposed to question the correctness of the above statement concerning Gen. Harney, I would refer them to him, to his official reports, and also to the report of the Indian Peace Commission of January 7th, 1868, signed by Gens. Sherman, Harney, Terry, Augur, and Sanborn, Senator Henderson, Commissioner Taylor, and myself, which practically exonerates the Indians from all criminality for wars up to date, it being found that they never were the first to violate treaties and never engaged in war against us except for just cause.

Yours, truly, S. F. TAPPAN.

Hon. BENJAMIN F. BUTLER.

FROM VIRGINIA.

EXTRACTS OF LETTERS FROM MISS PUTNAM TO MISS MOLLEY.

YOU will see perhaps that the Virginia Legislature have voted 83 to 11, I believe, against the Fourteenth and Fifteenth Amendments. This ought to open Horace Greeley's "innocent" eyes! and Congress has proceeded to pardon 2,000 "unmitigated and unrepentant rebels," as Porter said many of them were. How *Grant* has worked with all the might of his great power against us! What a terrible mistake it was to put him over us! preparing the way for a letting down into a Democratic victory or its equivalent under a new name. It is curious enough to see how awkward the old rebels masquerade under the name of *Republicans* here in Virginia—all to save themselves, as they say, "from the horrors of African ascendancy," "Negro domination," and the "mongrel crew of vile carpet-baggers and scalawags."

Mr. Nash told us of that school in Lancaster County, with a school-house and a house for a teacher all ready, and the Methodist Society that supports Mrs. F——, will pay ten dollars a month besides what the people themselves can pay for her support. Here is a great field prepared and preparing around us, but how few the laborers. Can't you get somebody to come down with you and set up in these waiting districts. Oh how great the work is! I felt it more than ever, when talking of a colored man for constable, and the necessity of his being able to write and cipher readily, and none yet able to do this business well. Mr. Fairbank's letter in THE STANDARD was excellent in asking government aid of education, as a means of protecting and securing more teachers. Mr. Nash told me he thought the Legislature was kept in check through a fear of Congress. Although Gov. Walker told the Legislature it needn't be afraid, and now, in two messages, has advised the election of men as *judges*, who cannot take the Fourteenth Amendment oath, trusting to Congress to remove their disabilities.

Congress seems to pay no attention to the remonstrances of Union people, and goes on towards the General Amnesty policy. I read Wendell Phillips' "Supreme Court" article to the friends this morning. How far he sees ahead. What wonderful penetration of powers and policies. O, no! The whole Nation needs him,—Congress and all.

Mr. Tatem's seat was contested on grounds of *non-residence*. Only ten days allowed *him*, at this difficult point of communication, to get evidence, while other members had thirty.

Your letters are very interesting, all about the poor, wretched sewing-women, news-boys, etc., in Boston. No doubt they do have a wretched way of living in a community that ought to share with them, and it is heavenly for such an angel as Anna Shaw Greene to turn the light of her sympathizing face on them. "Alas! for the rarity of such Christian charity."

Harper's Weekly seems bad in its tone towards Mr. Sumner. It is strange that *Mr. Curtis* could speak of *him* in connection with the "foxy Trumbull" and not discriminate the heaven-wide difference between them; this he failed to with any heartiness at all—and Mr. Curtis prides himself on teaching the Nation *manners* as well as morals. Mr. Curtis has always upheld Fessenden, and implied corresponding dissent from Mr. Sumner.

Affectionately, C. F. P.

THE SITUATION IN TENNESSEE.

FROM AN OCCASIONAL CORRESPONDENT.

KNOXVILLE, March 4th, 1870.

IT was once thought that South Carolina was a seething cauldron and concentrated centre of disloyalty, rebellion and revolution. If such *was* true, it is not so *now*, comparatively. Either Tennessee or Kentucky may now claim the right of disloyal, rebellious and revolutionary royalty—the *home office* of State rights aristocracy.

But I deal now specially with Tennessee. Here, in 1861, the voracious appetites of the slave aristocracy were whetted to the highest degree under the leadership of such disloyal experts as Isham G. Harris.

Under advance authority—the military confederate league, 6th of May, 1861—the people's available funds, even those designed for the sacred purposes of education, were exchanged for guns, powder and ball; and soon the mountain passes toward the North were guarded by *gray jackets* to shoot down or drag to Southern prisons those who sought to flee to their country's standard and bare their honest bosoms in its defense. More than 60,000 rebel soldiers were thrown forward against the government from Tennessee; and under severe difficulties, some 30,000 reached a place where they might become Union soldiers.

Before the storms and clouds of fierce war were over, the people (mostly of East Tennessee), supporting this loyal 30,000 in arms, took up the old Constitution and form of government, amended it by striking out its aristocratic slavery features, asked and were admitted again into the Federal Union. But bear in mind that this reorganization of civil government and readmission as a member of the family of States was in opposition to the will, wish and open acts of the majority in Tennessee. It was the action of the loyal minority. It has been said that the reconstruction of Tennessee was premature. In one sense such is true. In another it is not true. If the theory is to be accepted, that after the admission of a State into the Union, Congress loses all supervising control, the action *was* premature; as in that event, the fallen and rebellious State could not safely be transferred from a territorial condition until, at least, the present generation had passed away.

But if, instead, the theory, as well warranted by the 4th Sec., 4th Art., of the Constitution, be affirmed and acted upon that Congress, not *may*, but *shall*, guarantee to each State a republican form of government,—that is, insure, enforce and compel its maintainance and execution,—then, the action was not premature, but well timed. In that view it was right that the loyal *minority* should have the advantages of civil government; and, by the aid of Congress, not only govern themselves, but govern those whose hands were unlawfully red with their brother's blood and whose skirts were shamefully stained with perfidy and treason.

It is, now, a notorious fact, that this rebellious, law-defying majority of Tennessee, in August last openly assaulted, and with swift malignant haste struck down and trampled under foot the old Constitution amended in 1865; and that they were aided in their assault by the open treachery of one who acted as Governor; the action, under the forms of law, being through appointed officers who were known to be eagerly willing to open the strong gates of the citadel and not only permit but *invite* the enemy to come in, sack, pillage and plunder at will. The action was simply an open, unlawful departure from the spirit and letter of the republican form of State government; and the result was the foisting into executive and legislative power the avowed enemies of the reconstructed State government.

The work of these enemies has been as rapid as it was designing and malignant. All laws designed to protect and elevate the loyal citizens, white and black, have been swept from our statute books; and with greedy haste were those devoured by the rebel democratic legislative jaws which provided a common school education for all, rich and poor, white and black, and those providing for the suppression and punishment of the masked Ku-Klux assassins,—the efficient military arm of the revolutionists of the State. In the place of those salutary laws, we have those of new rebel legislative birth that place the black man in a condition little better than his former involuntary slavery; and, in some respects, worse; for, whilst he has not the care and protection of a master, his person and hard and suffering earnings are placed at the mercy of the unscrupulous, aristocratic landlord.

But another feature I must not omit to note. Under a panic of fear, in view of Congressional intervention, a celebrated Ku-Klux bill is passed fixing a death penalty in place of the penalty of the former law of fine and imprisonment. The revolutionary legislators knew that the law would not and could not be enforced except in one way, which has been adopted by a new organization and roll of the masked *Klan*—that is, they disguise themselves as negroes; wreak their vengeance on whomsoever they will, and the only ones that can likely suffer are those who are falsely personated. But another and more significant step is taken. This unlawful legislature, in a doubly unlawful sense, convene what purports to be a "Constitutional Convention." Its members, to a large extent, disqualified under the Fourteenth Amendment; nine-tenths of them, according to Senator Fowler—then apologist—fresh from the rebel army, are elected by those disqualified under our State Constitution and laws; and when the body is organized, it makes its highest rank—a Major-General—chairman. Without noticing the action of the body in detail (which is well in accord with the character of the body) I will only refer to the fact that the Convention in publishing its work does not profess to have amended the old Constitution, but to have made a new and independent one; and by its express terms abolishing the old, together with its authority, ordinances and schedules; and, by an assumed act of conventional sovereignty, displaces the old government, vacating all civil and judicial officers, *except* the Acting Governor and Legislature. This exception is made for the sole reason that the excepted officers are the special creatures of the first edition of the rebellious revolution which was performed in August last. Now, it is but natural that the power should thoroughly wipe away the constitution and form of government which it so murderously assaulted in the first bold onset. If, under the form presented, this new constitution and new form of government be ratified and established, so far as the act of the State is concerned and can make it, the State will, by open revolution, have seceded and withdrawn from the Union—the old charter having been wholly vacated and left behind; and, if Congress acquiesces, we will have the "Independent Aristocracy of Tennessee."

In conclusion, I note one other important fact. Whilst the Republican party was in official power, the rebel-democratic organs of the State excused and apologised for masked Ku-Klux-ism, by saying that it was a necessary defence against lawlessness and tyranny. The Ku-Klux were declared to be high-minded and honorable men, that dealt out swift and terrible punishment to the violators of law (meaning what they styled "carpet-baggers," "scallawags," and "*niggers*") who would escape punishment because their friends were in control of official power; but, now, when the friends and apologists of original "Golden Circleism"—now known as the "Ku-Klux-Klan"—by open revolution are in power, the masked assassin's bastinado, halter, blade and ball are still the more active, and for a good reason. The openly lawless have a license to action, and the peculiar *situation* has called back to the State a large element of rebel "partisan rangers, guerillas and licentious highwaymen," whom the stringent laws and administration of republicanism drove into Kentucky, Georgia, Mississippi, Alabama, Arkansas and Texas exile—"refugees" they called themselves. If it get *any worse* than at present, the loyal people—white and black—of the State must speedily seek a healthier latitude. Possibly those who did not *commit the sin* of wearing honorably the *uniform of blue* in support of the old *Stars and Stripes*, may remain and *live* if they *acknowledge* their *former errors* and meekly bow to aristocratic power.

What I have written, is strictly true; yet its utterance may cost me my life. A few days since, Congressman Tillman from this State published in his speech two letters from Col. A. G. H. Fletcher—our present Secretary of State—detailing only some of the truths I now write, and on last Saturday night the Eastern bound train from Nashville was entered and searched for him by a band of masked, armed men. His escape with life was only caused by his failure to reach the train as he intended. Severe indignation is now against the Republicans of Tennessee for *daring* to organize for self-protection, and to provide for the maintainance and enforcement of a Republican form of government. Will Congress aid them? Will the people's representatives assist the Republicans of Tennessee in "guaranteeing" a Republican form of government? If the answer is *no!* what shall I or any one say to the remnant of Tennessee's 30,000 Federal soldiers, as they point to their scars, or recount their suffering tortures at Andersonville, Libby, and Bell Isle, and ask, are these later, and but little less terrible sufferings the recompense my government makes or *suffers* to be made for my loyalty and devotion to it in *its* hour of dark and fearful trial?

What answer shall be given to the survivors of the black regiments that displayed such heroic valor under Gen. Thomas during the important and tide-turning battle of Nashville, when they humbly show, in addition to battle-scars, their backs checked with scars—the new, from Ku-Klux whips and thongs crossing, and added to those made by the overseer's lash; and not only possibly, but probably, both the *old* and the *new* inflicted by the same hand—the first under the *protection* of the *slave master*, the second under the *guardianship* of the GOVERNMENT of the UNITED STATES?

Is this free Republican America? and are we American citizens? If so, "let us," not only "have peace," but PROTECTION. "JUSTICE."

TRUTH.

NEW YORK, March 10th, 1870.

DEAR Mr. POWELL:—Please put in THE STANDARD this essay upon truth, by my dear and earnest young friend, Miss Dellie Gleason. Would that the American people, in all their political and church relations, and especially in regard to the wronged and still despised colored race, begin to deal on this lofty and noble Truth. SALLIE HOLLEY.

TRUTH.

"Truth can no more be veiled than a sunbeam." A poetical little sentiment is this and very delicately expressed.

I know not why I should be tempted to place it in contrast with the homely truism "nothing hurts like nasty truth," except that I feel the force of the idea so strongly brought out by these uncouth words, quite as much as I do the exquisite sentiment in the first. These two little sentences lead out my thoughts in such very different paths.

Following the first I am led to worship the divinity of truth. I say to myself "God is truth." I remember the Apostle's injunction to "Hold fast to the truth as it is in Christ Jesus." I think of the noble martyrs who have held fast this truth while they lost all else, life and things dearer.

I see the truth flowing from God through nature and say, "The revealing power and precious quality of the sunbeam well symbolizes truth."

Beautiful Truth; Goddess at whose bright shrine pure hearts worship, at whose feet the wisest of earth have learned their lore. Truth ever constant; eternal as is thy creator! Troops of sinful mortals and spirits evil have striven to pervert thy words and cause thee to smile on Falsehood, coming to woo thee in lovely guise. Failing, they have sought to vail thy face with cunningly wrought fabrics woven of glistening lies and fascinating temptations; but thy light has shone through all on those who worshiped thee.

Behold the Goddess standing on a block of solid sunlight, her garments of the pure white light, her hair like the glistening sunlight on water, her eyes like the summer sky, so bright we know not whether it is blue or gold. On her forehead gleams a crescent of clearest rainbow. One snowy hand uplifted towards the throne of the Almighty receives from thence the light of truth divine; the other extended towards earth holds such portion of the "excellent glory" as mortal eyes may bear to look upon. Goddess most glorious, to thee we bend the knee!

Alas! why has the vision faded. The dull mirage of life is lifted in its place. Cares crowd on. In the hurry and fret of living in which there are many things to sting us, not least among them is the "nasty truth," that is told of or to us by friends and foes.

A false accusation may be made against us bitter to bear, but we can rise above it; we can "live down a lie." But let a truth, an evil one be told of you, and you may repent and reform with what earnestness you will, but the truth is not forgotten: So stern is our beautiful Goddess. Verily though "Truth can no more be soiled than a sunbeam," it can stain more darkly than the blackest lie.

I was once advised not to make such frequent use of truth in my conversation "It is so disagreeable, you know." Good advice, for if one wishes to make friends it is not often best to tell them the truth about themselves.

How many young friends, I wonder, have agreed to tell each the other their faults, and how many bitter quarrels have come of the telling, which were not healed till long after some cruel injustice might have been forgiven and forgotten.

Satan knows the power of truth as well as the good angel does, and even tries to believe his own lies, that he may offer a counterfeit of truth for the deception of mankind.

During the war most of the counterfeit money was passed off on the poor and ignorant, the rich escaping by means of recognizing the true money which they only possessed.

But, thank heaven, during the war against sin that is ever going on, the poor and unlearned have an unfailing standard by which to judge all counterfeit truth. It is now as it was in the days of old, "The common people hear Him gladly."

THE NORTH CAROLINA KU-KLUX-KLAN.

RECENT OUTRAGES OFFICIALLY DESCRIBED—ALAMANCE COUNTY.

Gov. Holden of North Carolina gives the following facts in his proclamation of March 7, declaring Alamance in a state of insurrection:

On the 26th of November, 1869, a citizen of the United States, who was engaged in teaching a school in said county, was taken from his house by a band of men armed and disguised, and was by them cruelly beaten and scourged. On the night of the 26th of February, 1870, a citizen of said county was taken from his house by a band of men, armed and disguised, and was by them hanged by the neck until he was dead, on the public square in the town of Graham, near the Court House. And more recently the Postmaster at Company Shops, in said county, an officer of the Government of the United States, was compelled to flee the county, and while absent a band of men armed and disguised visited his house, with the purpose, doubtless, of taking his life, and this within a short distance of Federal troops stationed in said county, not to overawe or intimidate good citizens, but to preserve the peace, and to protect the innocent and the law-abiding. In addition to these cases, information has been received at this Department, that peaceable and law-abiding citizens

of the county aforesaid have been molested in their houses, have been whipped, shot, scourged, and threatened with further visitations of violence and outrage unless they would conform to some arbitrary standard of conduct set up by these disguised assassins and murderers.

The Governor also says: I have invoked public opinion to aid me in repressing these outrages and in preserving peace and order. I have waited to see if the people of Alamance would assemble in public meeting and express their condemnation of such conduct by a portion of the citizens of the county, but I have waited in vain. No meeting of the kind has been held. No expression of disapproval even of such conduct by the great body of the citizens has yet reached this department; but, on the contrary, it is believed that the lives of citizens who have reported these crimes to the Executive have been thereby endangered, and it is further believed that many of the citizens of the county are so terrified that they dare not complain, or attempt the arrest of criminals in their midst. The civil officers of the county are silent and powerless. The laws must be maintained. These laws are over all. Every citizen, of whatever party or color, must be absolutely free to express his political opinions, and must be safe in his own house. These outrages and these violations of law must and shall cease. Criminals must and shall be brought to justice. The whole power of both governments, State and Federal, is pledged to this, and this power will be exerted. Criminals who may escape to counties adjoining Alamance will be pursued, and if not delivered up by the civil authorities of said counties, or if sheltered or protected in said counties with the knowledge of the civil authorities, the said counties will also be declared to be in a state of insurrection.

National Anti-Slavery Standard.

WITHOUT CONCEALMENT—WITHOUT COMPROMISE.

NEW YORK, SATURDAY, MARCH 19, 1870.

THE STANDARD.

1870-71.

THE STANDARD, after the official proclamation of the Fifteenth Amendment, will omit from its title "National Anti-Slavery," and be issued, under the same editorial management, as an independent journal of Reform and Literature. It will contain eight pages, (*Harper's Weekly* size), be handsomely printed in the same clear, distinct type as hitherto, with the pages numbered and arranged suitable for binding. It will present also occasional supplements, with reports of meetings, addresses, lectures, etc.

CASTE.

THE STANDARD will earnestly plead for the abolition of Caste, and seek to obliterate the still prevalent, unchristian prejudice, born of slavery, which deeply involves the welfare of the colored people of America in their industrial, educational and social relations. Freedom, in its broadest sense, must be made the same for the colored, as for the white citizen. It will especially urge the immediate creation by Congress of a competent and trustworthy Land Commission, to be composed of well known, disinterested friends of the freed people whose duty it shall be to cooperate with individuals and associations among the hitherto enslaved, in the selection, and purchase, upon favorable conditions, of eligible lands for homesteads. LAND, EDUCATION, and PROTECTION in their rights of citizenship, person and property, it will demand as indispensible to render their enfranchisement other than a political vassalage.

INDIANS AND CHINESE.

THE STANDARD will advocate for the Indians, and the Chinese, as for the colored people, civil and political equality. Different parts of the same troublesome Race Question, a just and beneficent settlement can only be achieved upon the basis of the self-evident declaration of equal and inalienable rights for all mankind. It will give hearty support to the enlightened humane, Quaker experiment, inaugurated among the Indians on the Western frontier. It will urge the discontinuance of the Indian treaty system; the recognition of Indian citizenship, and the inauguration of territorial government with the protection and required obedience incident to citizenship; also the encouragement of education and agricultural pursuits among the Indians.

THE RIGHTS OF WOMEN.

THE STANDARD will advocate the early adoption by Congress, and the ratification by all the States, of a Sixteenth Constitutional Amendment, which shall guarantee to women equal political rights with men. Acknowledging and encouraging State and Territorial action, it will urge that impartial suffrage for women, as well as men, be made uniform throughout the nation at the earliest practicable date. It will also seek to widen the scope of industrial avocations; to secure for woman's work just compensation; and to open the pathway for women to first-class educational advantages, and to the hitherto well-nigh forbidden fields of professional labor.

THE LABOR QUESTION.

THE STANDARD will recognize the Labor Question as closely allied in many respects to that of Slavery, and advocate a reduction of the hours of labor, a more equitable division of profits, and seek to extend the movement for Cooperation in all branches of industry as a check upon and protection against oppressive and grinding monopolies. It will present the question free from a partisan political bias from which it has suffered much at the hands of its avowed friends.

TEMPERANCE.

Recognizing Intemperance as one of the worst enemies of all classes, the rich and the poor, the educated and the ignorant, as one of the greatest obstacles in the way of all progress, inimical to civilization and to the perpetuity of free government,—THE STANDARD will advocate the policy of entire prohibition by legislation; and of individual total abstinence from all intoxicating liquors as a beverage. It will seek to awaken increased interest for the suppression of Intemperance and the casualities, crimes and suffering which it engenders.

CAPITAL PUNISHMENT—PRISON REFORM—PEACE.

THE STANDARD will advocate the speedy abolition of that relic of barbarism—Capital punishment; will present the urgent necessity of Prison Reform; and will endeavor to hasten the beneficent era of true and abiding Peace, by securing its essential conditions.

POLITICALLY

THE STANDARD will be Radical in doctrine, and independent of party. That Reconstruction may do its perfect work, it will urge that the new powers of Congress, conferred by the Constitutional Amendments, be promptly and faithfully employed to hold in check the still unrepentant rebels of the South, to put an end to the Ku Klux reign of Terror for loyal citizens, colored and white; that the adequate machinery be perfected whereby the political rights of all citizens may be guarded especially in elections for President, Vice-President and members of Congress; that henceforth the civil and political rights of the humblest citizen may be everywhere as scrupulously protected by national authority as are now the mails and the currency. It will labor to establish the rule of republicanism, in the broad, non-partisan-sense, in our own country, and to hasten its advent in other nationalities.

RELIGIOUSLY

THE STANDARD will teach, independent of sect or creed, the fundamental lesson of Human brotherhood, and apply to institutions, and systems of doctrine, the simple test, "By their fruits ye shall know them." It will present, in reports of the Boston Radical Club, and otherwise, statements, without controversy, of the advance thought in matters pertaining to religion. It will especially urge the practical application of the simple, important lessons of Christianity to human needs, the lifting up of the poor and lowly, and the consecration of all to good works, and to a more ennobling spiritual life.

LITERATURE.

As hitherto, a department of choice Literary Miscellany will constitute an attractive feature of THE STANDARD. Early announcements and notices of the more important new publications will be regularly given. The Literary department will be carefully edited.

CONTRIBUTORS.

Chief among THE STANDARD's contributors, we are permitted to announce, will be

WENDELL PHILLIPS.

Beside Mr. PHILLIPS' articles (which alone will be worth many times the subscription price for the year) reports will also be published of his addresses and lectures, revised and corrected by himself.

As additional occasional contributors we are permitted also to mention:

LYDIA MARIA CHILD, Rev. JOHN T. SARGENT, Hon. GEORGE W. JULIAN, FREDERICK DOUGLASS, MARY GREW, JULIA WARD HOWE, LOUISA M. ALCOTT, Rev. JOHN WEISS, ELIZABETH P. PEABODY, CHARLOTTE L. FORTEN, Col. R. J. HINTON, LOUISE CHANDLER MOULTON, ANTOINETTE BROWN BLACKWELL, Rev. SAMUEL JOHNSON, MARY F. DAVIS, SAMUEL C. BLACKWELL, CHARLES K. WHIPPLE, LAURA GIDDINGS JULIAN, Rev. SILAS FARRINGTON, SALLIE HOLLEY, CAROLINE F. PUTNAM, ELEANOR D. ROCKWOOD, Rev. JOHN W. CHADWICK, WILLIAM P. TOMLINSON, JOHN K. WILDMAN, ELIZABETH M. POWELL, ALFRED H. LOVE, ROBERT W. HUME,—and others to be added hereafter.

SUBSCRIPTIONS.

The subscription price of THE STANDARD, one copy, per year, will be $3.00 in advance. Single numbers, six cents.

To all old subscribers to THE STANDARD who renew their subscriptions, BY OR BEFORE JULY 1ST, 1870, and remit for the ensuing year, three dollars, we will mail postpaid one copy (in paper,) of JOHN STUART MILL'S "SUBJECTION OF WOMEN."

Remittances by mail should be either by Postal money orders, or National Bank checks. Address all communications to

A. M. POWELL,
Editor of THE STANDARD,
No 39 Nassau street,
New York.

AMERICAN ANTI-SLAVERY SOCIETY—COMMEMORATIVE MEETING.

AT a meeting of the Executive Committee of the American Anti-Slavery Society, held in Boston, February 20th, 1870, the following preamble and resolution were unanimously adopted:—

"Whereas, the primary purpose of the Anti-Slavery movement was to secure for the black race equal rights with the white as citizens of the United States, and whereas the ratification of the Fifteenth Amendment to the Constitution of the United States accomplishes that purpose as far as law can do it, therefore—

"*Resolved*, That this Executive Committee will call a meeting of the American Anti-Slavery Society at New York to commemorate such ratification, as soon as practicable after it is officially proclaimed, and to decide what course the Society shall take in view of such Amendment." WENDELL PHILLIPS, *President.*

CHARLES K. WHIPPLE, *Secretary.*

BOSTON, March 1st, 1870.

[The date of the commemorative meeting is of course contingent upon that of the Secretary's proclamation. The meeting will be held within one, or at most two, weeks of the official date of the proclamation. The particulars will be fully announced at the earliest practicable date. Friends at a distance, many of whom will doubtless wish to be present, will do well to make their arrangements to come at short notice.

ED. STANDARD.]

COMMEMORATIVE SOCIAL REUNION.

THE Committee of Managers respectfully announce that a Social Reunion of friends of Freedom, commemorative of the ratification of the Fifteenth Amendment and the national triumph of impartial suffrage, irrespective of race or color, will be held in the City of New York. [The date, with name of the Hall, to be given hereafter.]

The great victory won gives fitting occasion for sincere rejoicing, profound gratitude, and hearty congratulation.

That the proscriptive prejudice, born of slavery, which still closes schools, workshops, and hotels, to colored applicants, and denies to them equal social advantages, may be removed; that human rights, in the broadest sense, may yet be more fully recognized and guaranteed, and the ideal Republic be attained,—to these ends it is proposed still to use in the new era machinery which has wrought so well in the past. One purpose of the Social Reunion will, therefore, be to secure donations and pledges to aid the publication of THE STANDARD.

During the evening there will be brief addresses by distinguished speakers, including WENDELL PHILLIPS, Hon. GEORGE W. JULIAN, FREDERICK DOUGLASS, (probably), Rev. WILLIAM HENRY CHANNING, and others whose names will be announced hereafter. A poem, written for the occasion, will be read by Mrs. JULIA WARD HOWE. There will be music, vocal and instrumental.

Additional particulars will be given at a later date.

LYDIA MARIA CHILD,	Wayland, Mass.
MARY E. SARGENT,	Boston, Mass.
LAURA GIDDINGS JULIAN,	Washington, D. C.
SALLIE HOLLEY,	New York.
MARY GREW,	Philadelphia, Pa.
MARTHA HUDSON,	Now York.
ANNA D. HALLOWELL,	Medford, Mass.
HANNAH HAYDOCK,	New York.
ABBY KELLEY FOSTER,	Worcester, Mass.
CAROLINE R. PUTNAM,	Salem, Mass.
LYDIA MOTT,	Albany, N. Y.
ANN GREENE PHILLIPS,	Boston, Mass.
CHARLOTTE A. JOY,	Mendon, Mass.
LAURA C. BULLARD,	Brooklyn, N. Y.
LOUISA M. ALCOTT,	Concord, Mass.
ELIZABETH GAY,	Chicago, Ill.
SARAH J. NOWELL,	Cambridgeport, Mass.
JULIA WARD HOWE,	Boston, Mass.
SARAH SHAW RUSSELL,	Boston, Mass.
MARY H. HALLOWELL,	Rochester, N. Y.
MARY F. DAVIS,	Orange, N. J.
ELLEN CRAFT,	London.
CAROLINE F. PUTNAM,	Virginia.
AMY POST,	Rochester, N. Y.
PHEBE H. JONES,	Albany, N. Y.
SARAH H. PEIRCE,	Bristol, Pa.
ELIZABETH M. POWELL,	Poughkeepsie, N. Y.
MARY W. POST,	Westbury, L. I.
CAROLINE E. FROTHINGHAM,	New York.
ANNA RICE POWELL,	New York.

CHRISTIANITY AND REFORM.

ADDRESSES upon the "RELATION OF CHRISTIANITY TO REFORM," under the auspices of the REFORM LEAGUE, of this city, will be given by WENDELL PHILLIPS, JULIA WARD HOWE and Rev. WILLIAM HENRY CHANNING, in STEINWAY HALL—on the Sunday evening, following the Commemorative Meeting of the American Anti-Slavery Society. LUCRETIA MOTT will also be in attendance, and, it is hoped, will address the meeting.

THE PHILADELPHIA FEMALE ANTI-SLAVERY SOCIETY.

THIS Society will hold its Thirty-Sixth Annual Meeting in the Assembly Buildings, in Philadelphia, on Thursday, the 24th inst. The Annual Report, containing a sketch of the history of the Society, will be presented. This Association was organized in 1833, a few days later than the American Anti-Slavery Society; and has maintained a vigorous life through the thirty-seven years of its existence. It now proposes to celebrate the ratification of the Fifteenth Constitutional Amendment, and disband; the specific purpose for which it was organized having been accomplished.

All persons interested in the Society are cordially invited to attend the Meeting; especially those Abolitionists of Chester, Bucks, Montgomery and other counties, and of the adjacent parts of New Jersey and Delaware, who in past years labored heartily and effectively with this Association, in its Annual Fairs. It is fitting that they who together bore the heat and burden of the day of toil, should rejoice together over the ripe harvest; and grasp one another's hands in token of farewell to one great work accomplished, and of fealty to the newer claims of Humanity which may next demand our service. LUCRETIA MOTT, *President.*

GULIELMA M. S. P. JONES, MARY GREW, *Secretaries.*

NOTICE.

The adjourned annual meeting of the Philadelphia Female Anti-Slavery Society, will be held at the Assembly Buildings (10th and Chestnut streets) on Fifth day the 24th inst., at 3 1-2 o'clock, P. M.

The annual report will be read.

G. M. S. P. JONES, *Secretary.*

INADEQUATE RECONSTRUCTION.

TROOPS for Tennessee; troops for Louisiana; troops for Texas; troops for North Carolina;—such have been the telegraphic announcements of the past week. The Attorney for the Brunswick and Atlanta railroad telegraphs from Savannah, Georgia, that "now the cry of 'Republican' shouted after a man is as terrific as ever the cry of 'abolitionist' was before the war." The Governor of North Carolina confirms the accounts of our occasional correspondents as to the reign of terror prevalent in that State, under which the colored people are the severest sufferers. A letter which will be found on our first page gives some idea of the situation in Tennessee. The writer is a competent, trustworthy witness. He withholds his name from prudential reasons, and in a private note says it would put his life in jeopardy to have it known in Tennessee in connection with this correspondence. It will be seen that even the Secretary of State of Tennessee, Mr. Fletcher, saved his life recently only by missing the train on which he expected to have been a passenger, thus disappointing the rebel assassins who were expecting and prepared to waylay him, and that it is deemed unsafe for him now to travel unattended by the military. There is a kindred rebel unrest in Virginia, West Virginia and Kentucky.

The present indications are that there is yet a severe ordeal for the colored and white loyalists of the South to undergo. Even before there is opportunity afforded to commemorate the ratification of the Fifteenth Amendment, after its adoption has become assured, events show that, as a condition precedent for admission of the rebel States to Congressional representation, it will be comparatively powerless, in the absence of additional Congressional and Executive intervention, to shield those whom it enfranchises. Too late to spare the suffering which will accrue therefrom, legislators and the indifferent Northern masses will see that the restoration process, with all the rebel States, has been premature. In most of them the material for loyal State government has been, from the beginning and is still, wanting. Numerically it is in the minority. It needs therefore but the restoration of those States, as such, with the Greeley "amnesty" doctrine in vogue, for the unregenerate rebels again to come speedily uppermost and, rehabilitated with power, to increase the intensity of the old-time reign of terror for obnoxious Northerners and the Southern colored and white loyalists. It is this reactionary rebel transition, now rapidly taking place throughout the South, which is driving hundreds of Northern settlers from the soil, making "loyalty" and "Republicanism" thoroughly odious, and which gives occasion for the telegrams to which we have alluded, of troops called for and sent in increasing numbers to various States. Such a condition of affairs at this time is other than we hoped for, but in nowise different from what might reasonably have been expected by all at the outset.

Prolonged territorial rule, as recommended by THE STANDARD, Mr. Sumner, Thaddeus Stevens, Mr. Julian, and others, with confiscation of the landed estates of rebels, would have given something like an adequate opportunity for loyalty to take root and grow. Now it has little chance, and will have still less as the months pass by—unless Congress, under the new power conferred by the Amendments shall assume control, afford protection to the loyal citizens, and treat the rebellious States, practically, as dependent territories. Nor will sending troops alone suffice to make Republican government possible in those States. By some process—through a suitable Land Commission—the landless poor of the South must be helped to homesteads, or their political freedom will speedily become to them worse than a mockery. To aid by appropriations from the National treasury these people to homesteads, and to that small extent, to personal independence, will be not only less costly in money but more immediately and permanently effective for good, than to maintain throughout the South a standing army of soldiers—the only other alternative.

Mr. Greeley may behold—if not so blind that he will not see—in the present military reoccupation of Tennessee, the legitimate fruition of his unphilosophical, and practically uncharitable "amnesty" doctrine. He affects to think that all opponents of his "amnesty" illusion are revengeful and unforgiving towards the (white) South. In the end we doubt not that even the Southern whites will find his assumed kindness (which we more than half suspect to be on his part a sort of political clap-trap) to be cruelty in disguise. Whatever prolongs the period of rebel misrule, such as now prevails under the Greeley-Senter administration in Tennessee, affects seriously the welfare of all classes.

LAND for the landless poor, will be found to be an indispensible auxiliary, in connection with the ballot and the returning troops, to insure stable, republican government in the rebellious States. To this phase of reconstruction we invite the early attention of Senators and Representatives.

IRVING HALL—PREJUDICE AGAINST COLOR.

WE had occasion on Tuesday last to make some preliminary inquiry concerning a suitable hall and other arrangements for the anticipated Commemorative Meeting and Social Reunion of the members and friends of the American Anti-Slavery Society to be held in this city. To ascertain whether it might be obtained, if wanted, we called at Irving Hall. After stating the object for which the Hall would perhaps be desired, and inquiring as to its engagements, we were asked whether colored people would be a part of our audience? We replied that it was probable they would. We were then told that we could not have the Hall at any time on any terms for such a meeting! Colored people were employed in connection with the Hall as *servants*, but it was their rule to let it for no meetings *in which colored people would be admitted as a part of the audience.* We of course replied that we did not want, and would not accept any hall from which colored people were thus excluded. The proprietor or agent whom we saw, when remonstrated with, disclaimed having any prejudice himself, avowed himself a *Republican* (!) and said that he had served in the army,—but added that to admit colored people to their hall would injure its reputation and their patronage, that he would not permit in it such a meeting for a thousand dollars!

To be thus denied an eligible place of meeting for the members and friends of the American Anti-Slavery Society, *because of the probable admixture of colored people in the audience*, seemed quite like old times. We confess, nevertheless, to somewhat of surprise. It is additional, conclusive evidence, of which there is only too much in other directions, that as yet, even with the ratification of the Fifteenth Amendment, freedom for the colored people when contrasted with that which others enjoy is of quite another and an inferior type. While it is altogether fitting to commemorate the great gain which the success of the XVth Amendment signalizes, the closing of Irving Hall against the American Anti-Slavery Society for its meeting, for the cause assigned, will serve forcibly to remind all of the duty which still rests upon us to labor earnestly for the abolition of the Caste spirit. This survives slavery, and is still potential enough not only to close and lock the doors of Irving Hall against us, but to perpetuate a fearful reign of terror for the colored people of the rebellious States. Evidently the millennium is not yet quite at hand!

THE INDIANS.

THE Indian question is of late receiving a large measure of public attention—though less than its importance demands. We are very glad to see indications on the part of Congress of a purpose to take the subject in hand, to abolish the old system of treaties, and abuses connected therewith, to provide territorial government for the Indians, and a recognition of their citizenship. The need of such action becomes all the more apparent in the light of the damaging revelations as to the inefficiency and shameless barbarism of the military on the Western frontier in dealing with the Indians, and the complicity of the white settlers in provoking the hostility of the Indians, from which in turn they are themselves severe sufferers. Of course the cruelty, and savage depredations of the Indians all must greatly deprecate. But while they are accounted only as untutored savages, their revengeful ferocity is over-matched by the cowardly barbarism of the soldiers of a so-called Christian and civilized government in the reckless wholesale slaughter of unoffending women and children. We are glad to notice that the attempted whitewashing by Gen. Sheridan, and even Gen. Sherman, does not suffice to shield the perpetrators of the shocking Piegan Massacre from the merited condemnation of a large portion of the reputable press. The Indian must be recognized as having rights which the whites are bound to respect. This is the first step towards a peaceful solution of the Indian problem.

PHILADELPHIA FEMALE ANTI-SLAVERY SOCIETY.

THE Philadelphia Female Anti-Slavery Society will hold its Thirty-Seventh, and probably last Annual Meeting on Thursday next, the 24th inst. We invite the attention of our Pennsylvania readers to the call for the meeting which will be found in another column. Among the various Anti-Slavery organizations none has been more distinguished than this in its sphere of operations for unswerving fidelity and efficient service in the cause of impartial freedom for the colored race. On the occasion of this annual meeting, a pleasant reunion of many old co-workers is anticipated, and the Annual Report, prepared with much care, by MARY GREW, will be read. There will doubtless be a large attendance of members and friends of the Society.

FROM its old time service of slavery, its habitual misrepresentation, and caricaturing of Abolitionists and the colored people, the New York *Herald* has taken a "leap ahead," and now displays the zeal of a new convert in behalf of the Anti-Slavery cause. It would have THE NATIONAL ANTI-SLAVERY STANDARD, as such, indefinitely continued as a safeguard against the contingency of the annexation of Cuba, "with her slavery system in full blast." Hitherto the *Herald* has deemed THE STANDARD quite superfluous, or worse, even before slavery within our own nationality, with special reference to which THE STANDARD was established, had been abolished. It now says:

"THE NATIONAL ANTI-SLAVERY STANDARD of this week proposes, after the official proclamation of the adoption of the Fifteenth Amendment, to omit from its title "national anti-slavery' and issue THE STANDARD as an independent journal of reform and literature. Isn't this giving up the fight a little too soon? Suppose Cuba is annexed, with her slavery system in full blast, will not THE STANDARD again be raised, with its old 'national anti-slavery' war cry?"

The slavery system of Cuba has already been abolished as far as the Cuban Republican patriots have been able to extend their jurisdiction, and with the success of their struggle for independence of Spanish rule,—only a question of time,—that iniquitous slave system will have been wholly overthrown. Speedy success to the Cuban Revolution! But even should there be the purchase or annexation of Cuba before its slave system shall have been wholly destroyed, which the *Herald* anticipates as a possible contingency, it is too much to expect so young an anti-slavery recruit to remember that the Constitutional Amendments in that event would not only emancipate, but enfranchise equally with the whites, all who may hitherto have been held as slaves.

THE Secretary of State, in answer to a resolution of inquiry, addressed a communication to the Senate on Tuesday last, in relation to the Fifteenth Amendment, in which he announces that certificates of ratification have been received from thirty States. As soon therefore as Georgia and Texas shall have been disposed of by the Senate we may expect the official proclamation of the Amendment.

A bill admitting Texas passed the House on Tuesday. How long the debate will continue in the Senate is altogether problematical, as it has no limit in that body but the physical endurance of Senators.

For the information of such of our readers as expect to attend the Commemorative Meeting, we will state that it will not in any event be held next week, but it seems now quite probable that it may be held as early as Saturday, April 2d. We hope to be able to announce the date definitely in our next issue.

HON. GERRIT SMITH has published a letter in which he reviews critically the action of the New York State Convention of Methodists on the subject of Temperance. The Convention pledged its members "to attend the nominating caucuses and labor to secure the nomination of good temperance men to office." Mr. Smith warmly advocates the claims of a distinct Temperance party. He concludes his letter as follows:

"God grant that the Methodists and all other men may quit their dramshop parties now, and join the anti-dramshop party now. I say *now*—for the burying every year of fifty thousand of the drunkards of our country, and the entering every year of fifty thousand of our youth into the death-thinned ranks of drunkenness are amongst the facts, which forbid a moment's lingering in parties, that are indissolubly bound up with the dramshop, or a moment's lingering outside of the party, which is organized to suppress it."

WE are happy to mention the probable attendance at the forthcoming Commemorative Meeting and Social Reunion of the members and friends of the American Anti-Slavery Society in this city, of FREDERICK DOUGLASS and the Hon. GEORGE W. JULIAN.

We have much pleasure also in announcing as additional occasional contributors to the future STANDARD the names of FREDERICK DOUGLASS and of the Rev. JOHN WEISS, to whose very kind letter, in another column, we invite attention.

A DEPUTATION of colored people from Tennessee visited the President and testified before the Reconstruction Committee, in Washington on Tuesday last. The account of their sufferings under the rebel rule now uppermost in Tennessee, is heart-rending, and fully confirms the statements of our Tennessee correspondent whose letter, to which we invite attention, appears in another column.

If any reader of THE STANDARD has, and will send to this office, a copy of a poem by Whittier, now out of print, entitled, *Justice and Expediency*, published we believe in 1833, in Philadelphia, he or she will confer a favor. The poem will be returned if desired.

ED. STANDARD.

THE STANDARD.

LETTER FROM REV. JOHN WEISS.

WATERTOWN, March 12, 1870.

DEAR MR. POWELL:—I greet your noble Prospectus, and I hope a crowd of friends will come to its support. We must all be found underneath the flag which you throw out. The country needs your paper *more* than ever, because technical emancipation must be followed up by moral appeal against the social prejudices which still keep freedom only nominal. In the line of criticism and moral argument, I expect that your paper will be more effective than it was while attacking the technical obstructions. They are swept away, as if to grant you best of opportunities to undermine the purely moral and social hindrances that contest the freedmen's path. And as all the great questions of the future have but one root, I rejoice that you can now have time to group them all into one blossoming on your fair page. We have got to meet the Labor Question, and have some mind about it. We have got to manufacture paper for the women's votes. We must protect John Chinaman against the prejudices of his own class and the intrigues of politicians, who use laborers for mud-sills to the door of office. You see that all these things, if well settled, settle the negro also more firmly into American soil and privilege. The whole moral future is solid and must move together. Perhaps you will let me occasionally drop something into your clear type. Ever yours,

JOHN WEISS.

From the Boston Commonwealth.

The last issue of THE ANTI-SLAVERY STANDARD announced that upon the ratification of the Fifteenth Amendment by official proclamation it should drop the words "Anti-Slavery" from its title, and, changing its form to eight pages of the size of *Harper's Weekly*, devote itself in the future to the elimination of the spirit of caste from the community, and the reform cause generally. We think THE STANDARD has acted most wisely in the past in continuing its distinctive advocacy, for, though slavery was technically abolished with the proclamation of emancipation, for seven long years the far-sighted and untiring anti-slavery man has seen only too much of the old servitude to allow him one moment of rest in the belief that, practically and in truth, freedom had fully come. Now, however, with the black man everywhere a voter, with his race in missions abroad and offices at home, with civil and political equality assured him in the fundamental law, we have, indeed, in its larger and truer significance, *Emancipation;* and the old warriors and the eloquent advocates may rest, or turn to new fields of usefulness. We are glad THE STANDARD is to be continued. It is a noble paper, and most judiciously conducted. Its editor, Aaron M. Powell, Esq., has shown a tact as well as devotion to a high ideal that have placed him among the most successful of the younger journalists of the time and marked him as a true man. Indeed, in the realm of reform journalism he has no superior. About THE STANDARD are clustered some of the best associations of the anti-slavery cause, and its friends are those any editor may be proud to acknowledge. We see no reason why THE STANDARD may not be of great service in the cause of truth, progress, and the general elevation of the race, and therefore hail its continuance with heartfelt pleasure.

From the Republican Standard, New Bedford, Mass., March 10,

THE ANTI-SLAVERY STANDARD, of New York, proposes after the official proclamation of the Fifteenth Amendment to omit from its title "National Anti-Slavery," and to issue THE STANDARD in a new and improved form, as an independent journal of Reform and Literature. THE STANDARD has always done yeoman service in the cause of reform, and under the wide scope it now undertakes will be more deserving of general circulation than ever before.

PERSONAL.

JOHN B. GOUGH denies the report that he is opposed to woman suffrage.

Mrs. Ruth Gibbs Channing, widow of the late Rev. Dr. William Ellery Channing, died in Boston on the 2d inst., aged ninety-two.

Rev. Dr. Bellows insists that Mr. Beecher is a Unitarian, and the latter returns the compliment by affirming that Dr. Bellows is Orthodox.

The Hutchinsons (John and family) are soon to make their first concert tour through the South. They will go as far South as Florida, thence to New Orleans and up the Mississippi.

Mr. William Page, one of the most distinguished of our American artists, has nearly completed a remarkably life-like portrait of Wendell Phillips. When finished it will doubtless be the best likeness of Mr. Phillips extant.

Miss Edmonia G. Highgate, formerly of Syracuse, but more recently of Mississippi, will give a lecture, on "The Condition of the Freedmen," on Sunday evening, the 20th inst., in Zion Church (Rev. Mr. Butler's), corner of Bleecker and West Tenth streets. Miss Highgate is an earnest, eloquent speaker, familiar with her theme by five years heroic, self-sacrificing labor as a teacher among the freed-people of Louisiana and Mississippi. We advise all our readers of this city, who can do so, to attend her lecture to-morrow evening.

Our Boston Correspondence.

NO. CCLXVIII.

BOSTON, March 14th, 1870.

A NEW JERSEY man, just now resident in this city, told me the other day that he found the winter climate of New England much milder than he had expected. I told him that the permanent residents here found it much milder than *they* had expected; and that, as we have had no experience before of a winter without a single day of severe cold, there is small probability of finding one hereafter. Probably our yesterday's experience, of a snow-storm in the middle of March more violent than any that occurred during the winter, will help to impress the facts of the case upon my friend's memory, and convince him that New England weather is among those doubtful things that are very uncertain.

This storm, raging furiously from the middle of Saturday night to the middle of Sunday night, has given us about twenty inches of snow, which, being badly drifted, has interfered considerably with all sorts of travelling, as well as with the attendance on churches and chapels yesterday afternoon and evening. Mr. Murray's Sunday evening sermon in the Music Hall, however, was supposed able to stand the competition of furious wind and driving snow, and actually called several hundreds together, who were repaid by an excellent discourse, as usual. Most fortunately, this was a dry snow, getting comparatively little hold on the roofs, and none on the smaller branches and twigs of the trees, or our Common would have suffered very seriously.

"THE HOUSE" FAVORABLE TO GOOD WORKS ON SUNDAY.

A long and interesting debate in our House of Representatives took place on Saturday, the result of which was to accept, by a vote of 97 to 54, a bill removing whatever legal obstacles there may now be in the way of allowing cities and towns to open their public libraries on Sundays. There was vehement opposition to this measure by a few members, but the House seemed to recognize the best argument and the soundest doctrine in the remarks of Rev. Dr. Putnam of Roxbury and of Mr. Tarbox of Lawrence, who urged the immense advantage of placing good instruction and a beneficent moral influence within the reach of the thousands of people who roam our streets on Sunday, exposed to a variety of temptations to evil, and greatly in need of the intellectual, moral and religious instruction which the library supplies when its doors are open. We shall soon see what the opponents of improvement will do to obstruct this bill in the Senate.

THE HORTICULTURAL HALL LECTURE

was attended by a small proportion of its usual hearers, who braved the storm in expectation of a discourse from Rev. William J. Potter of New Bedford. Mr. Potter, however, who had preached in the morning in a neighboring town, was peremptorily detained there by the snow; and Rev. John Weiss, at the urgent request of the Committee, consented to read his fine lecture on

TRUST IN THE DIVINE PLAN.

In this was impressively set forth the inevitable difference between God's plan for the universe through all eternity, and our plan, whether selfish or benevolent, for the regulation of our little fractions of time and space. Even those who find their self-sacrificing charity, or their disinterested affection baffled, should abstain from censure of that great plan of which theirs forms so insignificant a part, and should consider whether God cannot be justified in any way short of putting a loaf to every mouth just when it is hungry.

The great error of men, said Mr. Weiss, is in letting their human preferences master their divine preference; and he proceeded to give some fine specimens of a higher style of character. Marot, in the time of Louis XIV., chose the sacrifice of his preferences; and Bernard Palissy, far from thinking the preservation of this mortal life the highest law of nature, made this reply to the entreaty of a time-serving monarch: "I have so lived for sixty years, that I know exactly how to die."

When our best efforts seem to go for nothing, and our best intentions fail, the only remedy is *trust*. When the world defeats you, and heaven does not come up in time, how are you to be assured, asked Mr. Weiss, that God has done his best for you? It may help, in such a case, to think of your best *earthly* friend, and, remembering his firm affection, his perfect intention towards you, reflect that in the case of the Heavenly Father, still greater love is backed by sufficient wisdom and sufficient power. Thus you can confide fearlessly in God's *whole* plan, understanding that its accomplishment may be aided by the failure as well as the success of your individual purpose.

It was announced by the chairman of the lecture committee that Mr. Potter's discourse would be given later in the series.

The rival course, called CHRISTIANITY AND SCEPTICISM, was to have given a double performance this time, consisting of a sermon on "Progress in Religion," Sunday evening, and a lecture on "Miracles," Monday afternoon, both by Prof. J. H. Seelye, of Amherst College. The sermon was swept away by the storm, but the lecture was given this afternoon, to an audience very moderate in number.

At the beginning of my reports of this course of lectures, I expressed my surprise that its projectors had chosen a Unitarian minister, even of the conservative wing, to take part in it; and when Dr. Andrew P. Peabody's lecture came, on "The Sovereignty of Law," I spoke of his discourse as a good rationalistic treatment of the subject, and was surprised, afterwards, to find the *Watchman and Reflector*, and other orthodox papers, praising it. The indications at present are that the managing committee have realized the greatness of their blunder, and seen the necessity of applying remedial means; but what is certain is, that Prof. Seelye's lecture this afternoon was in direct contradiction of the doctrine laid down by Dr. Peabody. The discourse of the latter, delivered a few weeks ago, maintained that the wonderful works wrought by Jesus, however *seeming* to deviate from the order of nature, were phenomena belonging to some natural and permanent law, not recognized nor understood by those who witnessed the phenomena, which were hence assumed to be deviations from the order of nature. It is true that facts so explained do not amount to miracle, in the *old* orthodox acceptation of that word; but as neither the Reverend gentleman sitting behind Dr. Peabody in the pulpit, nor any one of the many Reverend gentlemen sitting before him in the audience rose to protest against this doctrine—and as the religious papers afterwards praised it as all correct—I thought that I might have missed one step in the march of ecclesiastical progress. But any uncertainty of this sort was thoroughly dispelled by Prof. Seelye, this afternoon. He distinctly scouted the idea of miracle being a manifestation of some form of permanent law. "Miracle," said he, "is a counteraction of nature by the Author of nature. A miracle is not merely an extraordinary event, unaccounted for by existing knowledge, but an event which nature, by its own action would never have produced. Miracle, thus understood, the Professor went on to say, was rendered absolutely indispensable by the fact of *sin*. The Bible had but one thought in it, Redemption. It described man's need of redemption, and God's provision for it; but there was no possible way for God's merciful intentions to be communicated to the sinner except by miracle; hence the wonderful works wrought by Jesus; and hence also the writing of the Bible, which *claims*, Prof. Seelye said, to be a miraculous revelation, and grounds its claim to our reverence on its miracles. He added—Our belief in Christianity depends, in the last resort, on its miracles! He even went so far as to say—There is no reason for the success of Christianity *but* its miracles!!

As if intending to demonstrate as strongly as possible his opposition to the ground taken by Dr. Peabody, Prof. Seelye went on to declare that if we did not deny the occurrences reputed miraculous, we *must* admit their supernatural origin. Dr. Peabody had distinctly declared his belief in the occurrences, with his belief that they took place under permanent law.

In spite of his assertions above referred to, Prof. Seelye affirmed that miracles, thus defined, did not contradict the stability of God's purpose, nor the uniformity of his system. He claimed, also, that no events in history are better attested than the miracles of the Bible, and that, if their reality as miracles be not admitted, Jesus and his apostles *must* have been either deceivers or deceived.

It is a curious fact that the lecturer, seeking an explanation of the wonderful works pretending or reputed to be miraculous, but not really such, gave them the benefit of the theory by which Dr. Peabody had explained the works of Jesus; the former wonders, he thought, might really have been marvelous acts wrought through the

knowledge of some natural law unknown to the beholders; the works of the Egyptian magicians, and of Simon Magus, might perhaps, he thought, have been of that description. At any rate, however, he denied the existence of any real miracles except those recorded in the Bible.

Prof. Seelye affirmed the Bible to be different in kind as well as in degree from all other books, and rebuked those who classed it with the Chinese, Indian and Persian scriptures; yet he declared that the miraculous part of the Bible was its only distinctive and characteristic part. To one who has learned to recognize religion as not incompatible with reason, and who values the Bible for the moral and spiritual truths which a discriminating reader may select from it, it seems very strange to hear, from one called a Christian minister, that, if the miracles were expunged from the Bible, nothing would remain in it superior to the contents of the writings stigmatized as heathen. Even if Jesus had not told the Samaritan woman "all that was in her heart," I should have thought the other things he said to her worth hearing, and worth recording; and the parable of the prodigal son seems to me positively good; worth keeping, and taking to heart, and reducing to practice; and calculated, moreover, to appeal effectively to the natural human heart, without the help of a miracle to back it.

But strange things do happen. Probably they will never cease happening. NORTH.

Our Washington Correspondence.

WASHINGTON, D. C., March 15th, 1870.

SHALL we ever get anything like a reasonable degree of insight into the Southern situation? If we did, the next trouble would be an inability to agree on any simple measure of legislative or party action. Here is a plain case, and yet Republicans are found working industriously along-side Democrats to prevent the needed remedy being applied. I refer to Georgia, of course. Under the lead of John A. Bingham, seventy Republicans were found to vote with the Democrats; and adopt a provision so plainly in their interests of rebellion that the sound of their reluctant ayes had hardly died away within the Representative's Cave of the winds, before a majority saw what a folly they had committed. I am satisfied that fifty-five out of those seventy votes would to-day be cast the other way. Bingham is a regular adullamite, and imposing upon credulous and good-natured party associates by his gaudy rhetoric,—a regular tempestous tea-pot spitting steam,—he has succeeded several times in the course of the past three years in drawing the Republican party to the verge of destruction on these reconstruction acts, from which it has only been saved by the folly of the common enemy. Mr. Bingham is what brave old Adam Gurowski styled so contemptuously "a rhetor," and what Carlyle terms even more scornfully a "spouting wretch." The worst of it is that he is in love with his own rhetoric, and is thoroughly possessed with a belief that he carries the brains of the Republican party under his hat, besides having a monopoly of all the legal ability it contains. But, say his friends "you cannot deny that he is honest." That's true, nor do I deny that the Knight of the Rueful Countenance—Don Quixote—whom he so strongly resembles, was honest either, even when he attacked the windmill. Mr. Bingham is an unmitigated nuisance, to put it in plain English, and ought to be abolished—by his constituency at least. He has gone home and should have leave to stay, being altogether too wise for such fallible mortals as are a majority of the Republicans in Congress. We can't afford to retain the services of a gentleman who, believing himself wiser than any one else, is always ready with lance in rest, to attack every measure which he cannot obtain the credit of originating.

In this matter of Georgia, the right way seems to be plain sailing, in spite of all the befogging influences which personal slander and treachery has raised about it. There can be no doubt that through the connivance of Gen. Meade, and the generous disposition of the colored Republicans, a conspiracy was successfully begun, by reason of which the Georgia Legislature was illegally organized, and after the election of senators by a compromise, through which one negro-contemning Unionist and one moderate rebel were sent here, the treachery was consummated and the colored members were expelled from their seats. In the meanwhile the House, with stupid haste, admitted representatives, but the Senate refused to complete the action and recognize senators who were elected by the votes of rebels disqualified by the third section of the Fourteenth Amendment.

What followed needs no recapitulation. The murders, wholesale and in detail, are remembered. The whole series of disorders which have made Georgia a fit abode for one of the seven circles Dante divided his Inferno into, are part of the shameful history of the past two years.

So the matters stood when Congress met. A rebel conspiracy beginning at the very inception of reconstruction, obtained control of the Legislature; first illegally organized it, then elected United States Senators by votes, not duly qualified or entitled, and finally expelled a majority of the legal representatives. Amid much turmoil, Congress partially righted the wrong and reseats those who were expelled by the conspirators, as well as orders the purging of the Legislature of disqualified members.

So much accomplished, and the next step is to be taken, when in comes the malcontent, unwise or malicious, as the case may be, and declares that an illegal body, requiring to be purged by a Congressional emetic and reconstructed by the same authority, is now so legal that its time expires according to the period at which it was first elected. The literalists assert that a body which never had a legal existence and never was properly organized, until by the last act of Congress, it was so provisionally and for the purpose only of completing reconstruction, thereby beginning a lawful and independent career, now expires by limitation next December; that being the time at which it would have done so if there had been no seditious despoiling the members of their rights, and reconstruction had been successfully consummated two years or so ago. Gov. Bullock and his associates claim and very properly, as I look at it, that the real legislative life begins only on readmission of the State to representation. Mr. Bingham, Judge Trumbull and others are quite willing to count the Ku-Klux regime as legal, proper and to be approved. Indeed the Illinois Senator plays with great gusto the part of Sancho Panza and riding on his lowly ass of faction, while Bingham cavorts on his Constitutional Rosinante, declares with his well-known sneer on lip and brow, that nothing like Ku-Klux-ism is known in Georgia, and that all the statements made regarding it are fraudulent and false.

But while there are legal difficulties, I grant, in the way of a clear comprehension of this question of a *denovo* proceeding or not, as regards the term of the Legislature, there can be none in the way of comprehending the real situation in Georgia. The life of the loyal people, their rights, the peace of the State and perhaps of the South, the enforcement of the national will as exemplified in the new Constitutional Amendments, all hang in the Georgia balances. That State is the key of the Southern situation. To pass the Bingham Amendment, is to surrender the State, and probably the entire South, bound hand and foot, for slaughter in the Democratic shambles. Georgia has not been able to organize a loyal and efficient judiciary, police or militia. To order, as Mr. Bingham would do, that an election should take place next November, is to turn Georgia over to the followers of Tombs, Hill & Co.—to the same influences which in Tennessee are rapidly assuming rebellious proportions as they have always been seditious in character. There can be no doubt that such would be the result.

Senator Trumbull probably believes it would only inaugurate the Chase Democracy—in whose arms he doubtless expects to receive hearty welcome and high honor. It has been evident for some time that he desires to "return to his vomit," and by jeering at the dangers to which loyalists are exposed, and deriding the idea of the Southern wolf having fangs, he puts his political stomach into training, and will find the meal he desires easy of digestion, even if he "bolts" it whole.

There is, I am glad to believe, no great chance for the Bingham Amendment to pass the Senate. There is, however, a danger that some more plausible appearing proposition will be offered, and meet with approval from the Senate, accomplishing perhaps the same result as the Bingham Amendment designs.

The Fifteenth Amendment waits on this "blatherskiting" through which the Senate must go, it appears, and the Republican party in the South becomes weaker daily, by reason of open hindrance, undisguised contempt, and ill-concealed dislike towards it, which so many here are ready to exhibit. The end is plain unless the policy is changed. ASMODEUS.

Our Philadelphia Correspondence.

PHILADELPHIA, March 13th, 1870.

THE eighteenth annual Commencement of the Woman's Medical College of this city occurred yesterday at Musical Fund Hall. There was a large attendance of persons to witness the interesting exercises of the occasion, which consisted of the usual entertaining and instructive routine. The Valedictory address was delivered by Ann Preston, M. D. Professor of Physiology and Hygiene. It seems quite needless to say that this address was of a highly meritorious character, deserving and winning the cordial praise of a most appreciative audience.

The President of the College conferred the degree of Doctor of Medicine upon the fourteen ladies composing the graduating class. Compared with the number of graduates of the other Medical colleges, this class seems quite meagre, the University of Pennsylvania having a list this year of one hundred and thirteen, and the Jefferson College, its great and popular rival, having just given the medical title to one hundred and sixty-two young men. In addition to these I might mention the Homœopathic College, which had a graduating class this year of forty-four.

But this great disparity of numbers, taking all things into consideration, does not imply differing standards of credit and worthiness, indicating superior excellence on the one hand, and an indifferent estimate on the other; nor is it a source of disturbance to the pride, self-respect or hope of the Woman's College that its number is so far below the others. It is stated that the early records of the renowned University of Pennsylvania show exceedingly scanty lists of graduates. Twenty years after its establishment the number was only six. It had existed nearly thirty years before it had a graduating class as large as that which received diplomas yesterday from the Woman's Medical College. The different conditions and circumstances are not to be omitted from the account. The University never experienced the practical and moral drawbacks that have tended to thwart the progress of the Woman's College, and never felt the same persistent, damaging and pertinacious influences operating as hindrances to success. The students never encountered similar disabilities. They never were under the ban of popular disfavor, nor were they conscious of the force of general opposition. They had no conception of the scourge of common prejudice, ever active, nor were they compelled to face the virulence of obloquy in the pursuit of essential knowledge.

The Woman's College has no cause whatever for discouragement. It is quietly and steadily gaining in every important way, and is rapidly establishing its reputation and high character. "The class of the past year has been larger than any heretofore in attendance." Such is the record. I count in the published list just fifty, representing fourteen States and Canada West. Each year will doubtless show continuous growth, and as WOMAN is coming forward into the foreground of notice, compelling the world to hearken to her just claims, the various avenues of employment and usefulness adapted to her powers will realize her presence, and the profession of medicine will still call her to its realm, as one wherein her services find an imperative demand.

Let me give you the names of the fourteen that graduated to-day. They are as follows:

Sibelia T. Baker, Minn.,	Martha E. Hutchings, Ind.;
Jennie G. Brown, Ill.,	Anna Lukens, Pa.,
Julia W. Carpenter, Ohio,	Phebe A. Oliver, N. Y.,
Hanna T. Cronsdale, Pa.,	Mary T. Seelye, Ohio.
Sarah C. Hall, Ind.,	Jean S. Stevenson, N. Y.,
Sarah A. Hibbard, N. Y.,	Melissa M. Webster, N. Y.,
Jennie L. Hildebrand, Mo.,	Eliza J. Wood, Pa.,

I have said that the Valedictory Address by Dr. Ann Preston was praiseworthy and full of merit. It would bear a careful perusal, and amply repay the reader. Permit me to make a few extracts, whereby its tone and character may be indicated. Referring to what medical science has already accomplished, or is yet to achieve in its progress, she says:

"Medicine is surely destined to become a richer blessing to humanity than it has yet been. The advances already made are prophecies of greater ones to come. If some widely-destructive diseases, as scurvy and small-pox, are almost vanished from the civilized world; if epidemics are held in check, and the percentage of recoveries in ordinary diseases is greatly increased; if, with advanced knowledge of hygiene, the average duration of human life becomes greater from decade to decade; still there is a vast amount of preventable disease and death, for which no effective remedy, as yet, has been systematically adopted. But physiology is now giving light and life to practical medicine. Therapeutics, at last, is widening into a science, as it begins to be recognized that all surrounding influences, air, sun, light, food, sleep, clothing, exercise and mental stimuli, are within its legitimate domain as truly as Iron, Opium Bitters and Bromides. Nor do its boundaries stop here. *Morals* also belong to Therapeutics. Temperance, Purity, Faith, Hope and Charity modify bodily processes; they ward off disease and prolong life, and the physician who does not realize this truth, and understand something of the reactions of the moral, intellectual and physical life, does not possess the key to the best success in practice—is not yet initiated into the sacred mysteries of the divine art of healing."

Speaking of the nervous maladies that have so generally fastened themselves on enfeebled womanhood, as though they were among the elements of fashionable society, she wisely remarks—

"You know that quiet, interesting, imperative work—work for hands and for mind—is essential to their health; and as you sigh over their perverted, suffering, unsatisfied lives, you cannot be content with the mockery of merely prescribing drugs, needful and beneficent as these may often be. Some morbid Michelets may speak of this feeble womanhood as the necessary result of advanced civilization, but it is very clear to us that it is not a high civilization, but the failure to reach it, to which this is due. The highest civilization will surely be in harmony with nature, with health, with the moral and Divine law. It will drive out follies as well as fevers; it will foster pure, quiet, simple tasks; and it will find its model of beauty in form and drapery; not in the vulgar devices by which fashionable mantua-making distorts and burlesques human proportions, but in the grace and freedom of artistic nature, and the corresponding fitness of clothing. The woman of a true civilization will regard as pitiful and barbarous the idea that uselessness is elegance, or that disease and languor are womanly, and she will surely escape the emptiness and dissatisfaction which oppress every human being—the proudest queen of fashion as well as the lowliest daughter of poverty—who does not cultivate and direct to ennobling uses the powers and faculties which are the glorious birthright of humanity."

Alluding to the graduating class of last year she stated that one of the number is now a medical missionary in India, sent out by the Woman's Branch of the Missionary Society of the Methodist Episcopal church. Two others, without solicitation on their part, have been elected members of the medical societies in their respective localities. "Still another of the class of last session, as assistant physician in the Woman's Department of the State Lunatic Hospital at Worcester, Massachusetts, is associated, professionally, with distinguished physicians. She accepted this untried post of duty with hesitation and diffidence; but after six months of trial she has been officially informed that her services are entirely satisfactory and desirable."

The address contains much excellent advice, wise admonition and valuable suggestion, as well as good words of earnest exhortation that must prove an incentive to worthy enthusiasm. W.

THE WRONGS OF THE INDIANS.

LETTER FROM SIDNEY AVERILL.

WINNEBAGO AGENCY, NEBRASKA, 3d mo., 7th, 1870.

To the Editor of the Standard:

MANY supposed that with the emancipation of the colored people Anti-Slavery had, for practical purposes, closed its career. But some of us who are at work among the Indians see that oppression has as persistent a grip in another phase, and under the type of a more specious fraud. The Indians, under the nominal care and protection of the United States, have, even upon old reservations, been repressed, and not allowed to rise; like so many kernels of corn planted or placed under a stone or board, purposely to prevent growth. There are some 250 agencies scattered over an area equal to an empire. Remote from the immediate supervision of the government, and managed by men who are tempted with a thousand covert opportunities to defraud, it is not to be wondered that the solution of this difficult problem (difficult because complicated with evil designs) involves the extinction of an apt aboriginal race. A humane, just and proper policy would in five years place the tribes in a condition of self-support and self-government. But such a course will be overruled and thwarted, because it will disband a whole army of officers, contractors, traders and employés. Every man who is sent here, or who has any selfish interest in being here, is tempted to aid in keeping the status of the tribes in as helpless and ignorant a condition as possible. If the Friends shall prove a marked exception to this rule, it will prove that they are influenced by unselfish motives. It is to be feared that from lack of opportunity the great majority of Friends are blind to the hidden enormities of oppression among the Red men. These Friends are true, it is probable, to all within the range of sight. The veil that hides the deeper sin ought to be raised, and there are men and women in the Anti-Slavery ranks who have the moral power to startle the nation and awaken a public sentiment that shall rescue a race whose frenzied vengeance has caught its inspiration from the bloody fountain of so-called *Christian* cruelty. Seal up that fountain, and let the healing waters that go softly touch the fevered lips, and peace will have a permanence as sure here as anywhere. I know and feel the reality of the truth designed to be conveyed in the above written lines, and hope that they may have some effect, as a call, to "Come over and help us."

This effusion may not do for the press, but the subject, I hope, will claim thy attention and enlist thy aid. I wish to subscribe for THE ANTI-SLAVERY STANDARD. Please send me a copy. SIDNEY AVERILL.

WHITTIER ON QUAKERISM.

From the Philadelphia "Friends' Review."

AMESBURY, 2d mo., 1870.

To the Editor of the Review:

Esteemed Friend:—If I have been hitherto a silent, I have not been an indifferent, spectator of the movements now going on in our religious society. Perhaps from lack of faith I have been quite too solicitous concerning them, and too much afraid that in grasping after new things we may let go of old things too precious to be lost. Hence I have been pleased to see from time to time in thy paper very timely and fitting articles upon a a "Hired Ministry" and "Silent Worship."

The present age is one of sensation and excitement, of extreme measures and opinions, of impatience of all slow results. The world about us moves with accelerated impulse, and we move with it. The rest we have enjoyed, whether true or false, is broken; the title-deeds of our opinions, the reason of our practices, are demanded. Our very right to exist as a distinct society is questioned. Our old literature—the precious journals and biographies of early and later Friends—is comparatively neglected for sensational and dogmatic publications. We hear complaints of a want of educated ministers, the utility of silent meetings is denied, and praying and preaching regarded as matters of will and option. There is a growing desire for experimenting upon the dogmas and expedients and practices of other sects. I speak only of admitted facts, and not for the purpose of censure or complaint. No one has less right than myself to indulge in heresy hunting or impatience of minor differences of opinion. If my dear friends can bear with me, I shall not find it a hard task to bear with them.

But for myself I prefer the old ways. With the broadest possible tolerance for all honest seekers after truth, I love the Society of Friends. My life has been nearly spent in laboring with those of other sects in behalf of the suffering and enslaved; and I have never felt like quarreling with Orthodox or Unitarians, who are willing to pull with me, side by side, at the rope of reform. A very large proportion of my dearest personal friends are outside of our communion; and I have learned with John Woolman to find "no narrowness respecting sects and opinions." But, after a kindly and candid survey of them all, I turn to my own Society, thankful to the Divine Providence which placed me where I am; and with an unshaken faith in the one distinctive doctrine of Quakerism—the Light within—the immanence of the Divine Spirit of Christianity. I cheerfully recognize and bear testimony to the good works and lives of those who widely differ in faith and practice; but I have seen no truer types of Christianity, no better men and women, than I have known and still know among those who not blindly, but intelligently, hold the doctrines and maintain the testimonies of our early Friends. I am not blind to the shortcomings of Friends. I know how much we have lost by narrowness and coldness and inactivity, the over-estimate of external observances, the neglect of our own proper work while acting as conscience-keepers for others. We have not, as a Society, been active enough in those simple duties which we owe to our suffering fellow creatures—in that abundant labor of love and self-denial which is never out of place. Perhaps our divisions and dissensions might have been spared us if we had been less "at ease in Zion." It is in the decline of practical righteousness that men are most likely to contend with each other for dogma and ritual, for shadow and letter, instead of substance and spirit. Hence, I rejoice in every sign of increased activity in doing good among us—in the precious opportunities afforded of working with the Divine Providence for the Freedmen and Indians; since the more we do, in the true spirit of the Gospel, for others, the more we shall really do for ourselves. There is no danger of lack of work for those who, with an eye single to the guidance of Truth, look for a place in God's vineyard; the great work which the founders of our Society began is not yet done; the mission of Friends is not accomplished, and will not be until this world of ours, now full of sin and suffering, shall take up, in jubilant thanksgiving, the song of the Advent: "Glory to God in the highest! Peace on earth and good-will to men!"

It is charged that our Society lacks freedom and adaptation to the age in which we live—that there is a repression of individuality and manliness among us. I am not prepared to deny it in certain respects. But, if we look at the matter closely, we shall see that the cause is not in the central truth of Quakerism, but in a failure to rightly comprehend it; in an attempt to fetter with forms and hedge about with dogmas that great law of Christian liberty which I believe affords ample scope for the highest spiritual aspirations and the broadest philanthropy. If we did but realize it, we are "set in a large place,"

"We may do all we will save wickedness."

"Where the Spirit of the Lord is, there is liberty." Quakerism, in the light of its great original truth, is "exceeding broad." As interpreted by Penn and Barclay, it is the most liberal and catholic of faiths. If we are not free, generous, tolerant—if we are not up to or above the level of the age in good works, in culture and love of beauty, order and fitness—if we are not the ready recipients of the truths of science and philosophy—in a word, if we are not full-grown men and Christians, the fault is not in Quakerism, but in ourselves. We shall gain nothing by aping the customs and trying to adjust ourselves to the creeds of other sects. By so doing we make at the best a very awkward combination, and just as far as it is successful it is at the expense of much that is vital in our old faith. If, for instance, I could bring myself to believe a hired ministry and a written creed essential to my moral and spiritual well-being, I think I should prefer to sit down at once under such teachers as Bushnell and Beecher—the like of whom in biblical knowledge, ecclesiastical learning, and intellectual power we are not likely to manufacture by half a century of theological manipulation in a Quaker "school of the prophets." If I must go into the market and buy my preaching, I should naturally seek the best article on sale, without regard to the label attached to it.

I am not insensible of the need of spiritual renovation in our Society. I feel and confess my own deficiencies as an individual member. And I bear a willing testimony to the zeal and devotion of some dear friends, who, lamenting the low condition and worldliness too apparent among us, seek to awaken a stronger religious life by the partial adoption of the practices, forms, and creeds of more demonstrative sects. The great apparent activity of these sects seems to them to contrast very strongly with our quietness and reticence; and they do not always pause to inquire whether the result of this activity is a truer type of practical Christianity than is found in our select gatherings. I think I understand these brethren; to some extent I have sympathized with them. But it seems clear to me that a remedy for the alleged evil lies not in going back to the "beggarly elements" from which our worthy ancestors called the people of their generation; not in will-worship; not in setting the letter above the spirit; not in substituting type and symbol, and oriental figure and hyperbole, for the simple truths they were intended to represent; not in schools of theology; not in much speaking and noise and vehemence, nor in vain attempts to make the "plain language" of Quakerism utter the shibboleth of man-made creeds: but in heeding more closely the Inward Guide and Teacher; in faith in Christ, not merely in his historical manifestation of the Divine Love to humanity, but in his living presence in the hearts open to receive him; in love for him manifested in denial of self, in charity and love to our neighbor; and in a deeper realization of the truth of the apostle's declaration: "Pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world."

In conclusion, let me say that I have given this expression of my opinions with some degree of hesitation, being very sensible that I have neither the right nor the qualification to speak for a Society whose doctrines and testimonies commend themselves to my heart and head, whose history is rich with the precious legacy of holy lives, and of whose usefulness as a moral and spiritual force in the world I am fully assured. Very truly, thy friend, JOHN G. WHITTIER.

LETTER FROM BENJAMIN HALLOWELL.

[A BALTIMORE correspondent sends us the following for publication in THE STANDARD]:

Extract from a private letter to a gentleman in Massachusetts who had enclosed to the writer of the letter an account of the Meeting of the Boston Radical Club, January 26th, as published in the *Springfield Republican*—headed "Quakerism on Trial—Wendell Phillips' indictment" etc:

SANDY SPRING, Md., 2mo., 18th, 1870.

DEAR FRIEND: * * * * * The article thou lately enclosed me headed the "Radical Club," etc., from the *Springfield Republican*, suggested ideas worthy of careful examination and reflection. The Editor of the ANTI-SLAVERY STANDARD, gives a definition of Quakerism," with which I fully accord. It is beautiful and true:

"The distinctive doctrine of Quakerism,' he says, "is the immediate teaching of the Holy Spirit in the human soul. * * * Added years have only tended to strengthen my faith in this fundamental doctrine which distinguishes Quakerism, and my admiration for the more important features of its historical record. The estimate of human nature which the doctrine of the 'Inner Light' necessitates, is an exalted one. Logically, it subordinates everything else. The witness within, sits in judgment upon every message, verbal or written, and upon every [thought] and action as well. There is no room left for a Bible of *absolute authority;* none for the functions of an *exclusive* Mediator and Saviour. All are children of the Father, and joint heirs in His Divinely human household."

The practical requirements of this fundamental doctrine of Quakerism, are, to "Mind the Light," that is, to be *obedient* to its teachings—to live up, faithfully, day by day, in all our intercourse with our fellow creatures, to the *highest convictions of right* and *duty* which are manifested to our watchful consciousness. It recognizes the Fatherhood of God, and the Brotherhood of *all men*, and demands the faithful fulfillment of all the varied filial and fraternal obligations which this recognition imposes. No room exists in it for sectarianism, or prejudice against race, class, or caste. As a rule of practical life, it is full and complete. Nothing can rise above it; nothing go beyond it. As has been said of it, "it is as high as the Heavens, and as holy as the Lord." It is adapted to all mankind, and to every condition of mind and of life;—high and low, rich and poor, strong and weak, learned and unlearned,—the duty of each individual being, *simply*, as has been already said, to live up, day by day, to the *highest convictions* of *right and duty* which are revealed to the watchful consciousness.

Every such revelation of duty, is necessarily accompanied by ability to perform it; for, God being just, He must give the requisite power to perform every requirement He makes of His creatures.

This is the doctrine of Quakerism: not as anything peculiar to *its* professors, but as the *privilege* of *all mankind*. George Fox founded no sect. His platform, he regarded, (as it is), sufficiently broad and strong to hold and support the whole human family. And so does every true Quaker,

But, oh! how far our *practices*, in some of these particulars, fall short of the profession we make. These it is that Wendell Phillips attacks, and with more cause than fairness. Although it may not have been the highest moral condition for that "Great and noble man, Wm. Penn," as even the far-off prairie Indians of this day, love to call him, "to walk in the garden with James II., the King's arm around his neck," and not disclose his political preferences, yet, he had the high example of the Apostle Paul, who says of himself: "Unto the Jews, I became as a Jew, that I might gain the Jews: to them that are under the law, as under the law, that I might gain them that are under the law. * * * I am made all things to all men, that I might by all means gain some, and *this I do for the Gospel's sake.*" And why might not a charitable construction of his conduct, ascribe a similar motive to Penn, especially when it is remembered from what he came out, and the great sacrifices he made for the sake of the truth, and the welfare of his fellow creatures?

Had Wendell Phillips, instead of studying the picture of Penn drawn by Macauly, as he appears to have done, consulted *reliable* History, and viewed him by the then existing lights, and among his surroundings; or, even studied the portrait drawn by your neighbor Bancroft in the 17th Chapter (I think) of his History of the United States, and seen the high influence ascribed to him by this philosophical historian, in humanizing, liberalizing, ameliorating the features of the Constitutions and Laws of the different States, and preparing the way for the National Announcement of the great truths contained in the Declaration of Independence, he might have been more just to himself and to his subject.

"To thine own self be true: Thou canst not then be false to any man."

While I could wish the speaker had felt excused from casting obloquy upon the dead, who cannot now correct or explain any errors that may be imputed to them, I am willing *he shall lay on, his hardest*, against the short-comings of us living back-sliders, and I trust we will be favoured, by "seeing ourselves as others see us," to profit by his and any other strictures that may be made upon us. "Let the righteous smite me, it shall be a kindness; let him reprove me, it shall be an excellent oil."

It is a comfort, however, to know, that, no matter what inconsistencies may be exposed as existing among its professors, *there is a reality* in the fundamental doctrine of Quakerism, which can never be disturbed, because its principles are Eternal, its foundation is the "Rock of Ages," and it will support and preserve every one who trusts in its principles, and practices upon them, as he can fully prove by his own experience. This is my faith, and here I leave it. * * * * Thy sincere friend,

BENJAMIN HALLOWELL.

MASS CONVENTION OF THE AMERICAN WOMAN SUFFRAGE ASSOCIATION.

NEW YORK, MAY 11 AND 12.

A MASS CONVENTION for the advocacy of WOMAN SUFFRAGE, under the auspices of the AMERICAN WOMAN SUFFRAGE ASSOCIATION organized in Cleveland, Nov. 24th, 1869, will be held in the City of NEW YORK during anniversary week, in STEINWAY HALL, commencing May 11th, 1870, at 10 A. M., and continuing morning, afternoon and evening, May 11th and 12th. To be followed by a meeting of the Brooklyn Equal Rights Association, at the Academy of Music in Brooklyn, on the 13th inst., morning, afternoon and evening.

Rev. Henry Ward Beecher, as President of the AMERICAN WOMAN SUFFRAGE ASSOCIATION, will deliver the opening address.

The following eminent advocates of the movement have already engaged to address the convention:—Henry Ward Beecher, George William Curtis, Julia Ward Howe, William Lloyd Garrison, Mary A. Livermore, Robert Collyer, Lucy Stone, Henry B. Blackwell, Mary Grew, James B. Bradwell, Celia Burleigh, Rowland Connor, Mary F. Davis, Stephen S. Foster, Miriam M. Cole, James Freeman Clarke, Rebecca V. Longley, John Whitehead, Hannah M. Tracy Cutler, Oscar Clute, Ada C. Bowles, Giles B. Stebbins, Elizabeth K. Churchill, Gilbert Haven. Other distinguished speakers are expected and will be announced hereafter.

The friends of the cause in every State and Territory are respectfully invited to attend.

By order of the Executive Committee, Dec. 23, 1869.

HENRY WARD BEECHER, President.

MYRA BRADWELL, Corresponding Secretary.

—*Woman's Journal.*

WOMEN'S RIGHTS IN MASSACHUSETTS.

From the Boston Transcript.

HYDE PARK.—The first public meeting of women in this State to nominate town officers took place yesterday afternoon in Hyde Park, at the Methodist Hall. There were about two hundred persons present, men and women.

The meeting was called to order by Mrs. Nina Moore, who had been selected to fill the chair of the Nominating Committee, who were chosen at a previous meeting.

Mr. Alpheus P. Blake was chosen as Chairman of the meeting, and kindly accepted, performing the duties to the acceptance of the meeting.

After a few remarks, he read the names proposed for the women's ticket at the election on Monday next.

A motion was then made to accept the ticket, which was unanimously carried.

The women then proceeded to vote on the different nominations, and every name was adopted.

A number of gentlemen friendly to the cause of woman suffrage being present, they were called upon to address the meeting.

Mr. Theodore D. Weld made a short speech, and was followed by Mr. Sylvanus Cobb, who made a long one.

Mr. Giles expressed much friendly feeling.

Rev. Mr. Williams responded for the clergy, and expressed his regret at being the only clergyman in the hall.

Mr. S. A. Bradbury said he had for a long time been in favor of woman suffrage, and declared his sympathy strongly.

Mrs. Sunderland was listened to with close attention for a few minutes.

Miss Sarah Grimke, "fixed" a little Shakspeare, and spoke it as her mite toward the cause—"He who steals my purse steals trash, but he who filches from me my *human rights* robs me of that which not enriches him, and makes me poor indeed."

The meeting was harmonious, and several of the women appeared to be sincere in the business brought before them, though it became necessary to warn them that the meeting was "no farce" at the beginning.

Two women, it will be seen, were nominated as School Committee, and this innovation on established custom and law was received good-naturedly by all.

After announcing the place and hour for the gathering on Monday, when the women propose to vote in the same hall with the men, but at a separate table and box, the meeting adjourned.

WOMEN VOTING FOR TOWN OFFICERS.

HYDE PARK, Mass., March 7.—A novel demonstration in behalf of woman suffrage was made here on the occasion of a town meeting to-day. Quite a number of women, headed by Mrs. Weld, formerly Miss Grimke, daughter of the well-known South Carolinian, determined to proceed to the polls and insist on their right to vote for town officers. Much opposition was manifested by the citizens, and when the women appeared, headed by two or three ladies of not at all uncertain age, they were greeted with a storm of hisses and groans, shouts for Brigham Young, and the like. Mr. Sylvanus Cobb, the great and bewildering novelist who runs *The Ledger* came, however, to the rescue, threatened to have the disturbers of the peace arrested, championed the women throughout, and finally succeeded in marshaling nearly sixty of them to the ballot-box. Their votes were placed in a box of their own, which they had taken care to provide beforehand, and were afterward counted by themselves. The result on the town election was not perceptible, but the excitement is not yet over, and the voting ladies are holding a tea-party of triumph.

LITERARY.

Harper's Magazine for March is an excellent number. Among the contributors are Prof. Schele de Vere, Justin McCarthy, Alice Cary, H. T. Tuckerman, and Rev. Lyman Abbott. Moncure D. Conway continues his interesting "South Coast Saunterings" and gives an intertaining account of a visit to Tennyson's home, which we reprint:

"I went to the door of Faringford with a letter from Robert Browning, and was received with cordiality. After dinner he took me up to his study, where he sat smoking and talking in the frankest manner. Among other things, he told me of the people who waylaid him, the incidents being sometimes very amusing. Two men, for example, having got into his garden separately, one climbed a tree at the approach of the other. The other seeing him, called out softly, 'I twig!' and immediately climbed another tree. And yet he declared that no man was more accessible than he to any one who had any good reason for wishing to see him, or had any introduction to him. So I, for one, certainly found it, the hospitalities of Faringford having been offered to me beyond my willingness to accept them. It had been a stormy evening, and the night was of pitchy darkness when I started out, against kind invitations to remain, to go to the 'Albion' inn near by. Tennyson insisted on showing me a nearer way, but amidst the darkness got off his bearings. Bidding me walk close behind him, we went forward through the mud, when suddenly I found myself precipitated some eight or ten feet downward. Sitting in the mud, I called on the poet to pause; but it was too late; he was speedily seated beside me. This was seeing the Laureate of England in a new light, or, rather, hearing him under a new darkness. Covered with mud, groping about in the darkness, he improved the odd occasion with such an incessant run of witticisms and anecdotes that I had to conclude that we had reached a condition which had discovered treasures of fun and humor in him before unsuspected. His deep bass voice came through the congenial darkness like a mirthful thunder, not without flashes of light; and the shades of all who ever stumbled in the night seemed around him, and to remind him of a whole literature of such emergencies. Vexation was at least not among the shadows that encompassed us, though for a time we were wandering in a muddy field, with no object, not even the sky visible. 'That this should have happened after dinner!' he exclaimed. 'Do not mention this to the temperance folk.' Tennyson's love of fun, his wealth of witty stories, were from the first a surprise to me. But, indeed, he is personally very different in every way from the man I expected to see. Tall, of dark complexion, with deep and blunt voice and manner, almost Quaker-like in its plainness, fired of the homeliest Saxon words, he seemed to be the last person one would have picked out as the delicate and superartistic idyllist. In conversation he never rose into anything like the heroic strain, except when speaking of England. His pride in his country amounts to a passion. He had also a keen interest in all scientific subjects, concerning which he has evidently read a great deal. He spoke much of the philosophical questions of the day, also, his interest in which has led to the foundation of the meetings for discussion between Huxley, Tyndall, Dr. Manning, James Martineau, himself, and others. Next morning it was found that Mrs. Tennyson had directed the gardener to make some improvements at that point which had not been completed. A walk was in existence there, however, at the close of the next day, to which was given a name commemorative of the catastrophe, which was happily without any unpleasant results.

"The next morning was brilliant, and the poet took me on a walk around the manor of which he is lord, the advantages of the position being that he can have his sheep graze on the common, which otherwise belongs as much to the public as to himself. The house is modest and cheerful, surrounded by beautiful trees, with, on one side, a thicket of wild bushes and pines, very favorable to the pursuers already mentioned. The window of his study opens on a magnificent sea view. * * * *

"When I have seen the Laureate in London he has all ways seemed, in dress, manner and expression, to be out of place, as a wild wood-bird might be alighting for a moment in Hyde Park, but dreaming of the forest whose gloom its wings was meant to light up. He is the natural companion of the clouds, the downs, and the breaking waves, with the far-off vistas from which they bear him well-understood messages. And as I parted from him on the cliff, to wend my way to London again, I turned to look upon him as he was gazing out upon the sea, and the cliff seemed his appropriate pedestal. He stands in my memory as the Prospero of an enchanted isle."

Last week Frank Leslie's *Illustrated News* presented its numerous readers with a picture occupying both the centre pages of his periodical, which, as a work of art, is highly meritorious. The main subject of it, which occupies nearly all the space, is the advance of the Negro to the welcome of Columbia. Behind her are depicted the portraits of Sumner, Butler, Greeley, etc. Above is the figure of Abraham Lincoln in heaven, with his hands lifted, as calling down a blessing upon the alliance. As accessories, in the distance may be distinguished the dome of the Capitol, and the rainbow of Hope. On the left side is seen the Muse of History holding in her hand a tablet, on which are inscribed the names of Lincoln, Sumner, Greeley and Stanton; on the right is drawn the figure of Justice supporting the Fifteenth Amendment to the Constitution, or rather, a portion thereof.

Besides this, there are four well arranged smaller designs. In the left corner, one representing a school of Negro children supervised by a white governess; facing it a male white teacher instructing a group of Chinamen from drawings on the black-board; those on the lower end representing a Friend leading an Indian to the plow, whilst the rifle is falling out of the hand of the latter; its companion sketch being a Colored Mechanic receiving a scroll from the hand of "Science" whilst in the distance may be seen a Colored and a White workman laboring fraternally together on the same bench.

For conception and execution, as before said, the above designs merit very high praise. There is a place or places, however, where the laugh comes in. The fancy that the muse of History, when treating of the Abolition of Slavery in this country, will forget to record the names of those the world recognizes to have been the real champions in the past thirty years' Anti-Slavery crusade, is simply ridiculous; and equally amusing is the idea that the noble tablet in the hands of Justice should only be able to exhibit legibly the first section of the Fifteenth Amendment. But, it is remembered, that the design was executed in the State of New York; and, for the especial benefit of the public authorities of that State, the whole is resubmitted to their notice, especial attention being called to the SECOND SECTION, so unfortunately neglected by the designer and engraver of the cartoon in question.

Mrs. E. O. Smith continues in the *Herald of Health* for March the story of "The Two Wives;" Mrs. E. E. Evans gives "Notes of European Travel;" J. E. Snodgrass writes of "Spurs and Reins;" and A. McLaren of "Growth and Development." Among the other contributions there are two poems and some valuable "Studies in Physiology." The editorial department contains a variety of useful and practical suggestions pertaining to the laws of health. The warnings against the danger of lead poisoning in the use of hair dyes and cosmetics is repeated and enforced.

The Philadelphia *North American*, of the 8th inst., in a notice of *The Woman's Advocate* for March, says: "*The Woman's Advocate*—New York: Wm. P. Tomlinson—continues Antoinette Brown Blackwell's story; and contains a paper by Frances D. Gage on woman suffrage; another by H. H. Bond on the legal status of woman, and still others on the various phases of female life and opportunity. The magazine supports a full equality of rights of all kinds for woman, and is the ablest exponent of advanced views in this direction that we know of."

RECEIVED.

HEDGED IN. By Elizabeth Stuart Phelps. 295 pp. Boston: Fields, Osgood & Co.

SKETCHES OF CREATION. With Illustrations. By Alexander Winchell, LL. D. 459 pp. New York: Harper & Brothers.

THE UNKIND WORD, and other Stories. By the author of "John Halifax, Gentleman." 418 pp. New York: Harper & Brothers.

ADVENTURES OF CALEB WILLIAMS. By William Godwin. 231 pp. New York: Harper & Brothers.

UNDER FOOT. A Novel. By Alton Clyde. 134 pp. New York: Harper & Brothers.

*North American

Miscellaneous Department.

THE HILLS.

BY SARAH DOUDNEY.

Come; for the mists are rising from the vale
Like clouds of incense from a shrine of prayer;
Come up among the hills, the free strong gale
Is blowing freshly there.

There blooms the purple heather in its prime,
There hums the wild-bee in its happy flight;
There sound the sheep-bells like a fairy chime
Drifting from height to height.

There float the light cloud shadows, and the blue
Of the eternal dome above is nigh;
There are no leafy boughs to screen from view
That arch of sapphire sky.

Come, for the wild free solitude is sweet,
And far below shall lie the world of care;
No sound of strife, no tramp of restless feet
Can ever reach thee there.

Come, when thy soul within thee is opprest
With vague misgivings and with musings sad,
For in the sense of freedom there is rest—
The hills shall make thee glad.

Come, for each breath inspires some lofty thought.
When the pure mountain air thy spirit fills;
The lessons that the ancient sages taught
Were learned among the hills.

—*Argosy.*

PRINTING IN CHINA.

EVERY newly ascertained fact respecting printing has an importance for the world; and although the progress of the art in China is entirely unconnected, we believe, with its progress in Europe, it is interesting to know what the Orientals had already done in the way of the multiplication of works of art at a time when monks in the West were toiling at the reproduction of manuscripts.

Klaproth, in his treatise on the Compass—*Mémoire sur la Boussole*—says that the first use of wooden blocks for printing dates from the middle of the tenth century of the Christian era. He says "Under the reign of Ming-tsong, of the dynasty of the later Thang, in the second of the years Tchang-hing (932 A. D.), the ministers Fong-tao and Li-yu proposed to the Academy Koue-tseu-kien to revise the nine King, or canonical books, and to cause them to be engraved on blocks in order that they might be printed and sold. The Emporer adopted the proposition: but it was not until the time of the Emperor Thaï-tsou, of the dynasty of the latter Tcheou, in the second of the years Kouang-chun (952 A. D.) that the engraving of the King was accomplished. They were then published and distributed throughout all the cantons of the empire." The same author adds: "Printing, originating in China, might have been known in Europe 150 years before it was discovered there if Europeans could have read and studied the Persian historians; for the method employed by the Chinese is pretty clearly explained in the Djemma'a el-tewarikh of Rachid-eddin, who completed his immense work about the year 1310 A. D."

The subject has again come before the world through the labors of M. Stanislas Julien and M. Paul Champion, a chemist, who has spent some time in China in order to compare the industries of that country with the accounts found in native works, and to give the European world a practical and scientific account of the methods there employed. Their work is entitled "Industries Anciennes et Modernes de l'Empire Chinois, par M. Stanislas Julien, accompagnées de Notices par M. Paul Champion," etc. (Paris, Lacroix).

MM. Julien and Champion go beyond M. Klaproth, and say that Europeans might have known printing 860 years before they did had they been in relation with China a few years before the commencement of the seventh century. With the process then known, imperfect as it was, it would have been possible to reproduce, at small cost, the master-works of Greek and Roman antiquity, and to have preserved a great number from the loss that is now irreparable.

If this be true, engraving on wood for the reproduction of text and drawings in China is infinitely more ancient than has been hitherto believed. The proofs are numerous. In the Chinese Encyclopædia, "Ke-tchi-king-youen," book xxxix. fol. 2, is the following passage:—"In the eighth day of the twelfth month of the thirteenth year of the reign of Wen-ti, founder of the dynasty of the Soui (593 A. D.) it was decreed that all drawings and texts in use should be collected and engraved on wood in order to be published." "This," adds the Chinese author, "was the commencement of printing by means of wooden blocks; and it will be seen that it occurred long before the epoch of Fong-ing-wang or Fong-tao, by whom it is said to have been invented about the year 932 A. D."

According to a Chinese encyclopædia, entitled "Po-t'ong-pien-lan," book xxi. fol. 10, which cites an earlier work, called "Pi-tsong," printing with wooden blocks commenced in the reign of the Soui as early as 581 A. D., advanced sensibly under the Thang (618 to 904 A. D.), increased rapidly under the five petty dynasties (907 to 960), and reached its full development, under the dynasty of the Song, between 960 and 1278. Now, supposing that the Chinese authors quoted did not all draw upon their imagination for the facts in question, this is startling evidence. Another Chinese writer, who lived in the middle of the eleventh century of our era, says positively that the invention of printing by means of wooden blocks dates back full 400 years before the time of Fong-ing-wang, to whom many Chinese writers, and Europeans after them, have attributed it. It appears, indeed, that it was already known and in use before the year 593; for in that year the Emperor ordered certain things to be printed without anything being said about the art being new.

Between the invention of wooden blocks for printing and that of movable types, came printing rom stone,—an invention believed to be unknown hitherto to the missionaries and *savants* of Europe. As early as the middle of the second century of the Christian era, it was the custom in China to engrave ancient texts on stone tablets in order to guard against the errors that crept in through the carelessness or ignorance of scribes. In the biography of Tsai-yong, in the annals of the latter Han, is the following passage:—"In the fourth year of the period Ai-ping (175 A. D.,) Tsaï-yong presented a memorial to the Emperor, praying him to cause the text of the six canonical books to be revised, corrected and settled; it was subsequently written by the memorialist himself, in red characters on stone tablets, and able artists were employed to cut away all the blank portions of the stone, leaving the characters in relief. These tables were placed without the doors of the grand college, and the *literati* of all ages went daily to consult these tablets in order to correct their copies of the precious books." Of course, there was originally nothing in these tablets more connected with printing than in the Egyptian obelisks or the Damietta stone. Their object was simply the preservation of the sacred writings.

Towards the end of the Thang dynasty, about the year 904 A. D., the idea of using stones for reproduction arose, and texts were cut for this purpose, with the characters reversed. In this case the proceeding was the opposite of the former, the characters were incised, and, consequently, the printing was white on a black ground. The ractice of printing from wooden blocks had, it seems, either never been largely practiced or had fallen into disuse, for Eou-yang-sieou, in his archæological treatise, entitled "Tsi-kou-lo," says that during the troubles which arose after the extinction of the Thang dynasty, Ouen-tao opened the imperial tombs and possessed himself of the manuscripts and paintings inclosed there. He appropriated the envelopes and rouleaux, which were of gold, studded with precious stones, but left the documents where he found them; and thus the autograph manuscripts of the most eminent men of the Weï and Tsin dynasties, which the Emperors had preserved with religious care, were lost or fell into unworthy hands. But this accident, like so many others, was productive of important results for in the eleventh month of the thirteenth year of the Chun-hoa period (992 A. D.) the Emperor Thaï-tsong decreed that all the manuscripts which could be recovered by purchase or otherwise should be engraved on stone and printed. The mode employed at that time was, after the stone was inked, to lay the paper upon it and pass the hand over the back of the sheet; at present the Chinese use a brush for the same purpose, and thus produce far more perfect impressions.

No record seems to have been found of the manuscripts thus reproduced; but in the cyclopædia entitled "Tchi-pou-tso-tch'ai" is embodied a work in two books, in which is a minute description of all the antique inscriptions and autographs of celebrated men reproduced in the manner described that is to say, in white on a black ground, between the years 1143 and 1243 of the Christian era.

The practice of printing from wooden blocks seems to have been abandoned for a time, for we are told that from the period when Fong-ing-wang printed the five books of the King on stone that process was adopted for the publication of legal and historical works.

We now arrive at another step in the development of printing. In the period King-Li, between 1041 and 1049 A. D., according to the book last quoted, a blacksmith, named Pi-ching, invented a method of printing with what were called hopan or blocks composed of type. This word "ho-pan" is used at the present day in the imperial printing-office at Pekin for the forms used in that establishment. The method adopted by Pi-ching is thus described:—He made use of fine adhesive clay, which he formed into small regular cakes as thin as the pieces of money called Thsien, and on these he engraved the characters most frequently in use; and these types he burned in fire to harden them. A sheet of iron was placed upon a table, and covered with a coat of very fusible mastic composed of rosin, wax and lime; an iron form, with vertical divisions to form columns, accordiug to the Chinese mode of writing from the top to the bottom of the page, was laid upon the prepared iron plate and kept in position by the mastic; the types were then arranged close to each other in the columns, and when the whole of these were filled, the form was carried to the fire, in order to soften the cement, then returned to the table, when the types were forced into the mastic uniformly by means of a flat piece of wood, precisely like the planer in use for a similar purpose at the present day, and the face of the type was as equal as that of an engraved block of wood or stone. Two forms were used at the same time, so that as soon as a sufficient number of impressions had been taken from one page of type another was ready to complete the sheet, which then, as now, in Chinese printing, contained only two pages of printed matter, and both on the same side, the sheet being folded in half with the double edge outwards for binding.

Pi-ching multiplied his types sometimes to the extent of twenty; and the duplicates not in use were kept carefully wrapped up in paper. The types were classed according to the tonic arrangement; and each class had its own particular case. When a character occurred that had not been previously prepared, a type was engraved, and, being dried by means of a straw fire, could be used immediately. The reasons given for the inventor not having used wooden types are, that the tissue of wood is hard in one place and soft in another, and that when wetted it becomes uneven; and further, that, when once in contact with the cement, wooden types could not easily be removed, whereas with terra-cotta types, the moment the form was done with and the iron plate warmed, they could be swept off with the hand without a particle of the mastic or even a stain remaining upon their surfaces.

When Pi-ching died, his companions, or partners, inherited his types, and preserved them with great care; but the invention fell out of use. And this is not surprising when we consider the nature of the Chinese language, for, in order to be able to print all kinds of works, it would have been necessary to have 106 cases, that being the number of sounds in the tonic arrangement. It was easier and more expeditious to paste the text down on the surface of a block and cut out the whites with a graver, as is practiced at the present day. From the death of Pi-ching down to a comparatively recent date, the Chinese seemed to have adhered constantly to this system of block-printing, but using for superior work copper-plates instead of wood.

It was not until after 1662 that another change took place. In the reign of the Emperor Khang-hi certain missionaries, who enjoyed credit with that monarch, induced him to cause 250,000 movable types in copper to be engraved, which were used for printing a collection of ancient works, which formed 6,000 volumes, in 4to. This edition is admirably printed, and some of the works composing it are to be found in European libraries. Some years afterwards these types were all melted, and it took a century to replace them.

In the year 1773, the Emperor Khien-long decreed that 10,412 of the most important works in the Chinese language should be engraved on wood and printed at the cost of the State, but the Minister of Finance, Kin-kien, seeing the enormous number of blocks that would be required, and the immense expense that would be incurred, succeeded in persuading the Emperor to adopt the system of movable types, and submitted models of those required, arranged on sixteen plates, and accompanied by all the necessary instructions for the cutting of the dies, the striking of the matrices, the founding of the type and the composition. The ministerial proposition was adopted, and the works were ordered to be printed. A catalogue, descriptive and *raisonné*, published by imperial order and bearing the formidable title of "Sse-kou-thsiouen-chou-tsong-mo-ti-yao," gives a full account of the above-mentioned works, and fills 120 vols. 8vo. This catalogue, which is to be found in the Bibliothèque Impériale of Paris, also contains a narrative of the undertaking.

The result of the decree was the establishment in the Palace of Pekin of an edifice known as the Wou-ing-tien, in which a considerable number of works were printed every year by means of moveable types, which received from the Emperor himself, it is said, the elegant appellation of tsiu-tchin, or assembled pearls. The editions there printed are of remarkable beauty. Unfortunately the establishment has recently been burnt down.

The official report which precedes one of these editions records a fact which may serve as a hint to Europeans. Our steel punches and copper matrices are exceedingly costly and liable to rust and oxidation. The Chinese have escaped both these evils by cutting their punches, or rather dies, in a fine-grained hard wood, the cost of which is between a halfpenny and a penny per type, and produce their matrices in a kind of porcelain: these are afterwards baked and from them are cast the types in an alloy of lead and zinc, sometimes mixed with silver. The justification of matrices composed of such material would seem a very difficult matter, on account of the shrinking in the fire, but works printed with types thus produced exhibit perfect regularity. Even if such matrices be unfitted for small type, it is possible that they might be found all-efficient for large and special characters.

Such is the history of the revolutions which the art of multiplying documents has undergone in China during some twelve centuries. At the present day, printing by means of movable types is making its way gradually in that country, and probably before long the use of wooden blocks will be discontinued. Many important works have issued from private presses; amongst others, "Wout-hsien-heou,pien," a treatise on the military art, in twenty-four volumes; "Li-taï-ti-li-yan-pien," a tonic dictionary of the names of towns, in sixteen volumes, 4to.; "Hai-koué-thou-tchi," a descriptive geography of the globe, from Chinese and European sources, in twenty volumes, 4to. These editions are far from rivalling those of the imperial press, but they are well executed, and more correct than those obtained from wooden blocks, as the Chinese printers, in using movable types, have naturally adopted the European system of proofs and revises. G. W. Y.

—*Athenæum.*

COLERIDGE'S OPINION OF WORDSWORTH.—Coleridge introduced Wordsworth early in life to his patron, Mr. Wedgewood, and was annoyed by the tone in which Mackintosh spoke of Wordsworth to the family, with which Mackintosh was about to be connected. Mackintosh having intimated his surprise at Coleridge's estimation of one so much his inferior, Coleridge was indignant, and replied: "I do not wonder that you should think Wordsworth a small man,—he runs so far before us all, *that he dwarfs himself in the distance.*"—From "*Henry Crabb Robinson's Diary.*"

REBUKE.

The world is old and the world is cold,
And never a day is fair, I said.
Out of the heavens the sunlight rolled,
The green leaves rustled above my head,
And the sea was a sea of gold.

The world is cruel, I said again,
Her voice is harsh to my shrinking ear,
And the nights are dreary and full of pain.
Out of the darkness sweet and clear
There rippled a tender strain:

Rippled the song of a bird asleep,
That sang in a dream of the budding wood,
Of shining fields where the reapers reap,
Of a wee brown mate and a nestling brood,
And the grass where the berries peep.

The world is false though the world be fair,
And never a heart is pure, I said.
And lo! the clinging of white arms bare,
The innocent gold of my baby's head,
And the lisp of a childish prayer.

WOMEN AS RULERS.

WITH regard to the fitness of women, not only to participate in elections, but themselves to hold offices or practice professions involving important public responsibilities; I have already observed that this consideration is not essential to the practical question in dispute; since any woman who succeeds in an open profession, proves by that very fact that she is qualified for it. And in the case of public offices, if the political system of the country is such as to exclude unfit men, it will equally exclude unfit women; while if it is not, there is no additional evil in the fact that the unfit persons whom it admits may be either women or men. As long therefore as it is acknowledged that even a few women may be fit for these duties, the laws which shut the door on those exceptions cannot be justified by any opinion which can be held respecting the capacities of women in general. But, though this last consideration is not essential, it is far from being irrelevant. An unprejudiced view of it gives additional strength to the arguments against the disabilities of women, and reinforces them by high considerations of practical utility.

Let us at first make entire abstraction of all psychological considerations tending to show that any of the mental differences supposed to exist between women and men are but the natural effect of the differences in their education and circumstances, and indicate no radical difference, far less radical inferiority, of nature. Let us consider women only as they already are, or as they are known to have been; and the capacities which they have already practically shown. What they have done, that at least, if nothing else is proved that they can do. When we consider how seduously they are all trained away from, instead of being trained toward, any of the occupations or objects reserved for men, it is evident that I am taking a very humble ground for them when I rest their case on what they have actually achieved. For, in this case, negative evidence is worth little, while any positive evidence is conclusive. It cannot be inferred to be impossible that a woman should be a Homer, or an Aristotle, or a Michael Angelo, or a Beethoven, because no woman has yet actually produced works comparable to theirs in any of those lines of excellence. This negative fact at most leaves the question uncertain, and open to psychological discussion. But it is quite certain that a woman can be a Queen Elizabeth, or a Deborah, or a Joan of Arc, since this is not inference, but fact. Now it is a curious consideration, that the only things which the existing law excludes women from doing, are the things which they have proved that they are able to do. There is no law to prevent a woman from having written all the plays of Shakespeare, or composed all the operas of Mozart. But Queen Elizabeth or Queen Victoria, had they not inherited the throne, could not have been intrusted with the smallest of the political duties, of which the former showed herself equal to the greatest.

If anything conclusive could be inferred from experience, without psychological analysis, it would be that the things which women are not allowed to do are the very ones for which they are peculiarly qualified; since their vocation for government has made its way, and become conspicuous, through the very few opportunities which have been given; while in the lines of distinction which apparently were freely open to them, they have by no means so eminently distinguished themselves. We know how small a number of reigning queens history presents, in comparison with that of kings. Of this smaller number a far larger proportion have shown talents for rule; though many of them have occupied the throne in difficult periods. It is remarkable, too, that they have, in a great number of instances been distinguished by merits the most opposite to the imaginary and conventional character of women: they have been as much remarked for the firmness and vigor of their rule, as for its intelligence. When, to queens and empresses, we add regents, and viceroys of provinces, the list of women who have been eminent rulers of mankind swells to a great length.

Especially is this true if we take into consideration Asia as well as Europe. If a Hindoo principality is strongly, vigilantly, and economically governed; if order is preserved without oppression; if cultivation is extending, and the people prosperous, in three cases out of four that principality is under a woman's rule. This fact, to me an entirely unexpected one, I have collected from a long official knowledge of Hindoo governments. There are many such instances: for though, by Hindoo institutions, a woman cannot reign, she is the legal regent of a kingdom during the minority of the heir; and minorities are frequent, the lives of the male rulers being so often prematurely terminated through the effect of inactivity and sensual excesses. When we consider that these princesses have never been seen in public, have never conversed with any man not of their own family except from behind a curtain, that they do not read, and if they did, there is no book in their languages which can give them the smallest instruction on political affairs; the example they afford of the natural capacity of women for government is very striking.—*John Stuart Mill's "Subjection of Women."*

A PLEA FOR THE LITTLE FOLKS.—Don't expect too much of them; it has taken forty years, it may be, to make you what you are, with all their lessons of experience; and I will dare say you are a faulty being at best. Above all, don't expect judgment in a child, or patience under trials. Sympathize in their mistakes and troubles; don't ridicule them.

Remember not to measure a child's trials by your standard. "As one whom his mother comforteth," said the inspired writer, and beautifully does he convey to us the deep, faithful love that ought to be found in every woman's heart, the unfailing sympathy with all her children's griefs. When I see children going to their father for comfort, I am sure there is something wrong with their mother.

Let the memories of their childhood be as bright as you can make them. Grant them every innocent pleasure in your power. We have often felt our temper rise to see how carelessly their plans were thwarted by older persons, when a little trouble on their part would have given the child pleasure, the memory of which would last a lifetime.

Lastly, don't think a child hopeless because it betrays some very bad habits. We have known children that seemed to have been born thieves and liars, so early did they display these undeniable traits, yet we have lived to see those same children become noble men and women, and ornaments to society. We must confess they had wise, affectionate parents. And whatever else you may be compelled to deny your child by your circumstances in life, give it what it most values—plenty of love.

POWERFUL PREACHERS.—He is the best—the most powerful preacher—who tells the most truth in the best manner. We hear little or nothing of the oratorical display made by Christ or his apostles, but we feel the effects to-day throughout Christendom of the truths he uttered and the works he performed. We want live, healthy, vigorous men in the pulpit—men with messages from God to man—from the Source of light and life to the sin-sick soul. We do not want cold, clammy natures that freeze our blood and make us torpid; but we want the joyous and hopeful to enliven and encourage us—we want to be elevated, and not dragged down in spirit. We want the preacher who wins and draws, rather than him who narcotizes or repels.

A PEARL.

BY W. C. WILKINSON.

Each heart is shrouded many-fold from all
Save her own introspections, and the pure
All-seeing. Nothing intercepts that sight,
Watching the innermost deeps; but clouds of sin,
The false reflexes of her self-deceit,
The uncertain shapes of passion and the arts
Of Satan have some power to warp and sway
The heart's self-judgments; yet, the wish being strong,
The interior eye can pierce these shroudings—search
The heart of the heart, and know the last intent.
Oh, happy they, who, searching so, discern,
In the still depths of spirit, the clear pearl
Of a true thought to do the will of God!

—*Christian Union.*

DISCOVERY OF ANTIQUITIES.—Three well-known archæologists, Mr. Pullan, Mr. Wood and Mr. Dennis, have been recently excavating in Asia Minor. The antiquities disinterred by these gentlemen fill upwards of two hundred cases, and are now on their way to England, to be added to the possessions of the British Museum.

The greater part of these antiquities is the result of six months' excavations among the ruins of the Temple of Minerva Polias at Priene, in Asia Minor, by Mr. R. Popplewell Pullan, who, as architect of Mr. Newton's expedition to Halicarnassus, rendered effectual services to archæology, and has since distinguished himself by his explorations of the Temple of Bacchus at Teos, and of Apollo Smintheus at the Troad, under the auspices of the Dilettanti Society. The cases now on their way to England contain fragments of the sculptural and architectural adornments of the Temple, including portions of the celebrated statue of Minerva mentioned by Pausanias, a colossal female head of a fine period, parts of several draped statues, heads of the Macedonian time, and fragments of the frieze, which in style closely resembles the relief on the Mausoleum, and is believed, in fact, to be by the same hand. There are also a few inscriptions of much interest.

Besides the marbles discovered by Mr. Pullan, there are thirty-three cases, the fruits of the labors of Mr. Wood at Ephesus. This gentleman, as is well-known, has been employed for some years past by the British Museum in seeking for the world-renowned Temple of Diana. Two cases sent from Asia Minor by Consul Dennis, whose researches among the tombs of the Lydian kings at Sardis were abruptly brought to a close by the want of funds, are also among the consignment of ancient marbles shipped by the Simoom.

THERE is a crisis when every faithful son of God is agitated by a fierce controversy between the earthly and the divine elements of his nature. Self and the flesh seductively whisper, "Thou hast a life of many necessities; earn thy bread and eat it; and pay thyself for all thy trouble with a warm hearth and a soft bed." The voice of God thunders in reply, "Thy life is short, thy work is great, thy God is near, thy heaven is far; do I not send thee forth, armed with thought, and speech, and a strong right hand, to contend with the evil and avenge the good? Indulge no more, or I shall leave thee: do thy best and faint not: take up thy free-will, and come with me." By some such conflict does every great mind quit its ease to serve its responsibilities; part, if need be, with the sympathy of friends and the security of neighborhood, in fidelity to duty: and suffer wasting and loneliness, as in bleakest desert, till temptation be vanquished and hesitancy flung aside.—*J. Martineau.*

GALILEO.—The Italian philosopher, it is well known, in order to avoid the rack and imprisonment at the hands of the Inquisition, recanted his opinion that the earth went round the sun. The story that Galileo, on rising from his knees, after his formal abjuration, muttered "*Eppuce si muove.*" ("It does move though,") may be still employed in sermons and popular lectures, but is baseless. "Alone and without support, in the midst of that stern assembly, distressed in mind and suffering in body, we may fairly suppose that, prudential motives apart, his wit, far from being sharpened, had been numbed by despair and anguish at his humiliation."—*Private Life of Galileo, (Macmillan and Co.)*

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